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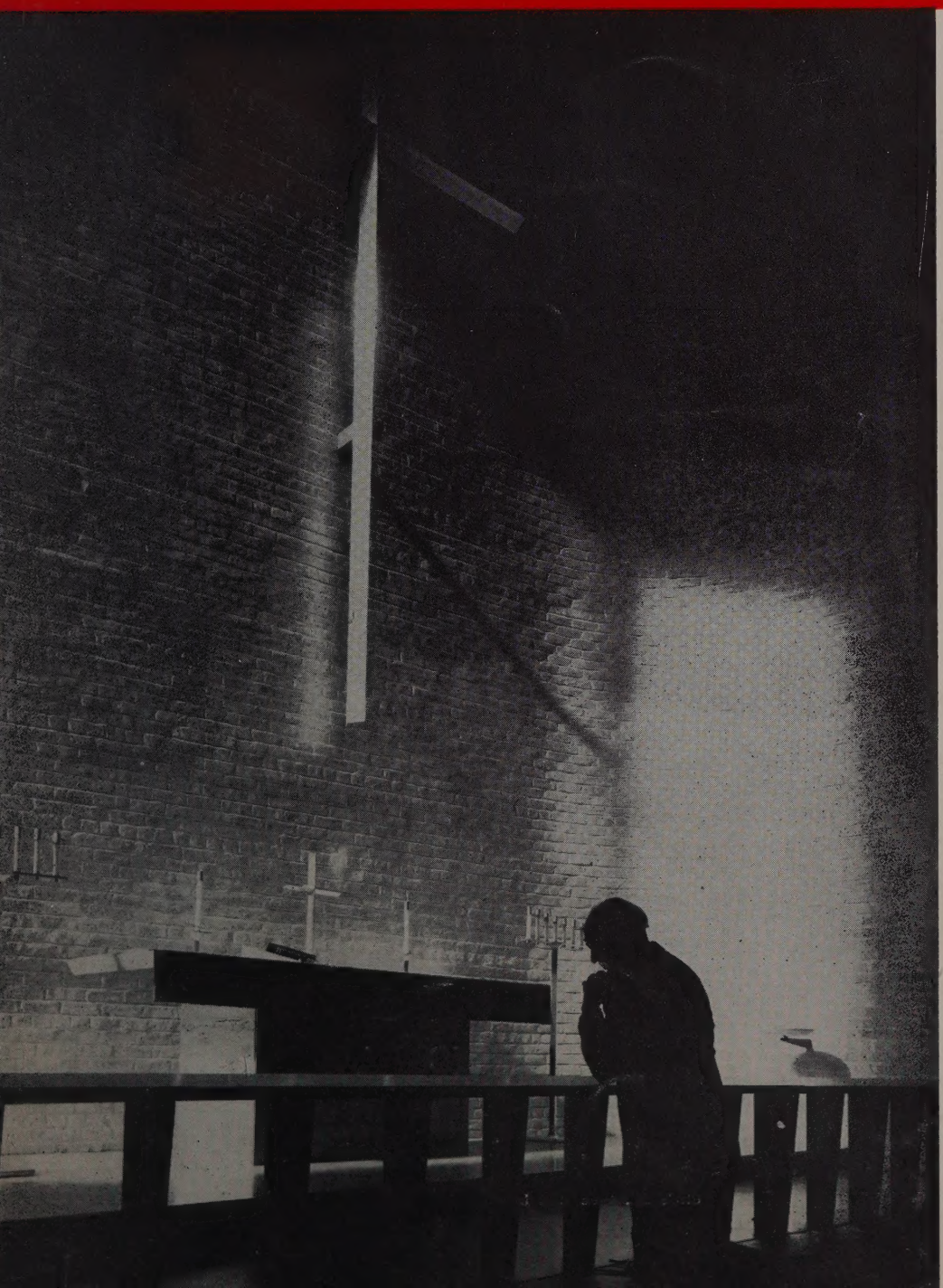

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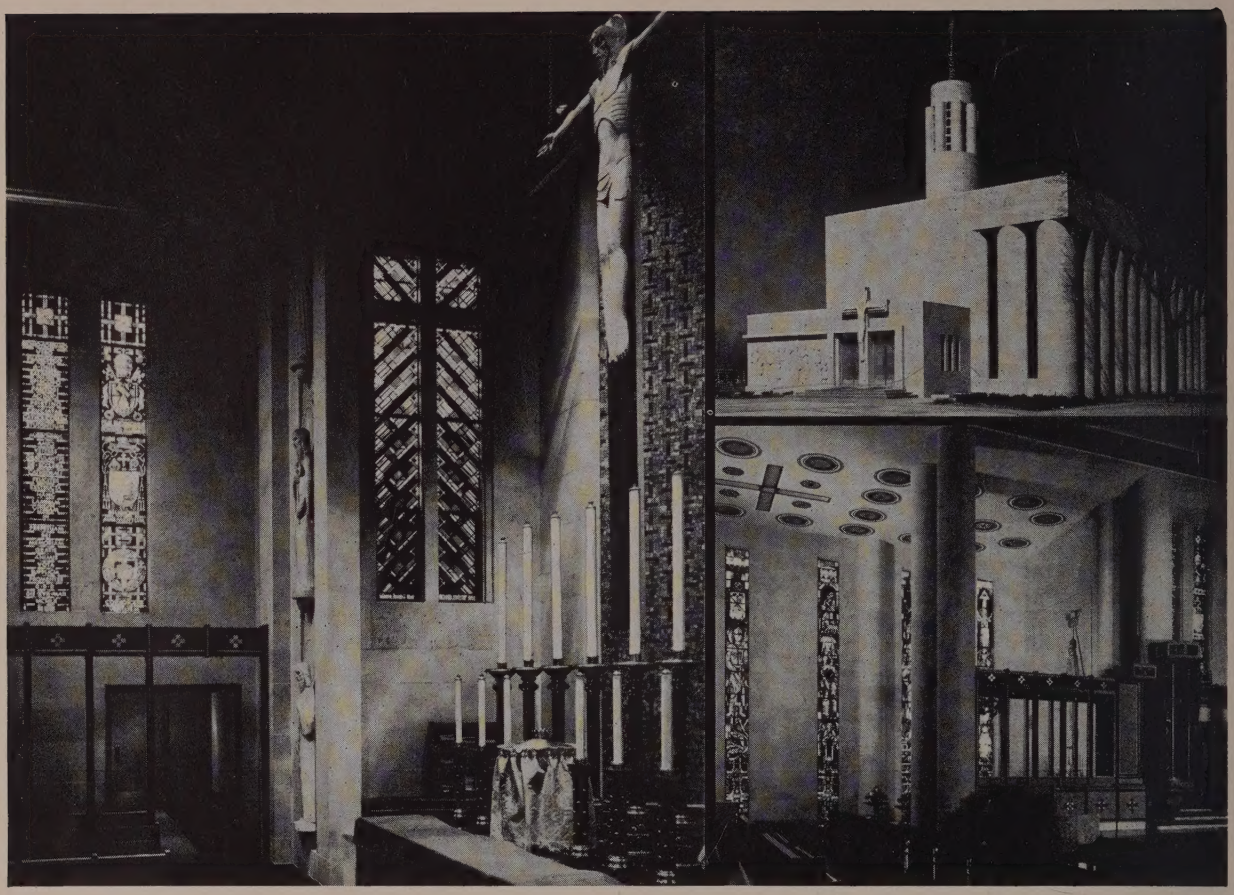
June 1957

Volume XXXIII
Number 9



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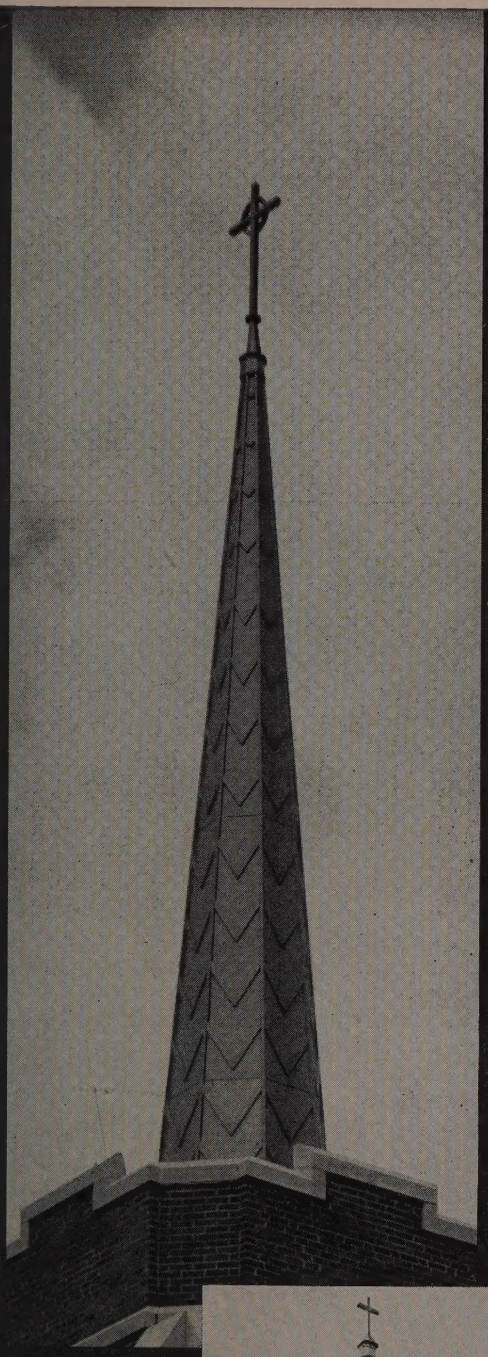

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Contents

June, 1957
Volume XXXIII Number 9

Church Administration

Church Business Managers Meet in Dallas 17
Bibles As Awards—*A. Stanley Keast* 18
Legal Resolution?—*Arthur L. H. Street* 22
Putting Laymen to Work—
Laymen on the Team—*Norman L. Nielsen* 22
A Personnel Recruiting Plan—*Robert G. Alexander* 25
How to Make Your Committee Work—*Donald O. Bjork* 27
Audio-Visual 51
New Products for the Churches 52

Church Building

". . . Ye Are Come Unto Mount Zion"—
The Zion Evangelical Lutheran Church, Kalamazoo, Michigan 29
Listen to the Musician—*Temple Dun* 33

Homiletics

Priming the Preacher's Pump—*David A. MacLennan* 38
The Folly of Hatred—A Sermon by *Fred E. Luchs* 44
Briefs—Well Said in a Sentence—*C. F. Banning* 22
The Rural Church—a poem by *Graham Hodges* 24
Means Without End—a poem by *Graham Hodges* 34
Quotations from the *Imitations*—*Thomas a Kempis* 41, 55

The Minister

Ministerial Oddities—collected by *Thomas H. Warner* 8
Ministers' Vacation Exchange 49

The Minister's Wife

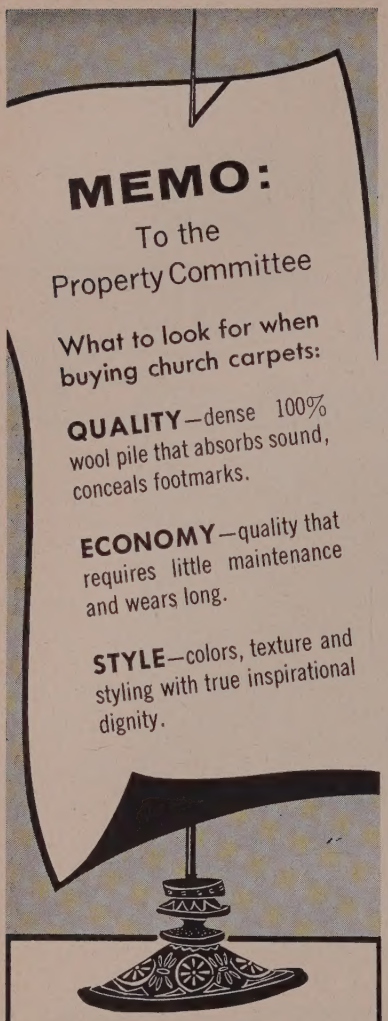
On Being a Minister's Wife—*Margaret Ogden* 36

General Interest

They Say; What Say They? Let Them Say—*Letters to the Editors* 4
Editorial—Shove Over, Please, 11; Patches, Patches, Patches, 11;
When Silence Is Golden, 12
Our Cover 12
From London to Linton—*Frank H. Ballard* 15
How Green the Future Fields—*Clifton R. Bohanan* 19
Community, Complacency—and the Prophetic Note—
a report on the recent meeting of the Associated Church Press 32
New Books 56

Indices

Classified for Sale and Exchange 64
Advertisers' Index 65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They Say; What Say They? Let Them Say

PENTECOST

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. . . . Your recent issue points up something that I think could be followed through: namely, the need for greater emphasis on the Pentecost season. I believe that much could be done to strengthen the interest in it and I hope your magazine will continue to "put in an oar" in that direction.

Frederick E. Christian
The Presbyterian Church
Westfield, New Jersey

QUESTIONS EMPHASIS

Dear Sir:

Church Management is good but the homiletics department is weaker than it used to be. The MacLennan series is fine but you need more.

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Rollo E. Dunham
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Dear Sir:

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Henry L. Bell
Conwell Memorial Church
Philadelphia, Pennsylvania

CHALLENGE AND RESPONSE

Dear Sir:

May I congratulate you on publishing the keynote addresses (C.M., May, 1957) which were made at the conference of the Church Architectural Guild in St. Louis.

Dr. Atkinson's address, "What the Churchman Expects in the Modern Church," and Dr. Dirlam's response, "How the Architect Meets the Challenge," are the finest I have read in some time, and I hope their words of wisdom will inspire churchmen, architects, and artists.

It is a wonderful thing that a publication such as yours will publish an article by the editor of a rival publication. This is the spirit that is needed in the world today.

I also wish to commend you for the very fine coverage of the joint meeting of the Church Architectural Guild and the Department of Church Building.

I hope sincerely that you will keep up the splendid work which is being done by *Church Management,* and look forward to many more articles of interest such as these in the May issue.

Paul J. Winterich
John W. Winterich & Associates
Cleveland, Ohio

MORE THOUGHTS ON "RELIGION AND PSYCHIC SCIENCE" (see *Church Management,* March, 1957)

Dear Sir:

Since late last year a group of Riverside Church members have been meeting informally to study the whole range of truth associated with the scriptures in the light of psychic phenomena. Our aim is to start a healing service in the church—which may come in good time.

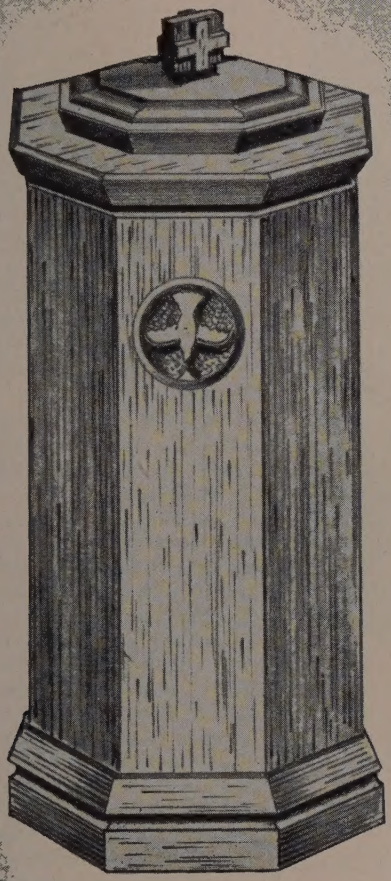
Following are some thoughts on the scriptural basis for psychic research.

These days are characterized by a rapidly growing interest in all manifestations of the supra-normal. Extrasensory perception and the closely allied field of psychic research are occupying the minds and the experimental curiosity of more and more, including members of our traditional denominations. The question often arises: Is this a legitimate field of inquiry for the Christian? If he followed the advice given by no less an authority than William Temple, the late Archbishop of Canterbury, he would eschew it entirely. That worthy gentleman characterized all such pryings into the unseen as inconsistent with and inimical to the best interests of the Christian life, which, he maintains, is a walk of faith, not of sight. "There is something vulgar," he says, "in attempting to peer into things unseen. We should accept them on the authority of Scripture."

Well, what is the attitude of the Scriptures themselves on this matter? At first sight it would appear that all attempts to acquire knowledge by extrasensory or psychic means is sternly frowned upon. In Exodus 22:18 we read, "Thou shalt not suffer a witch to live." Deut. 18:10 lays down the rule for the Jewish nation: "There shall not be among you a witch." And so forth.

It is obvious, then, that in Old Testament times resort to mediums (The Revised Standard Version translates witches as 'mediums', interestingly enough) was not only strictly forbidden but was considered a very serious offense in the religious or spiritual sense. Now, must the Christian of today maintain this ban?

(Turn to next page)



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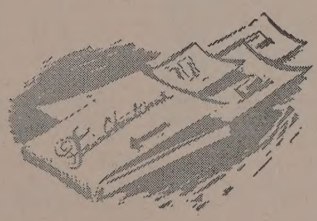

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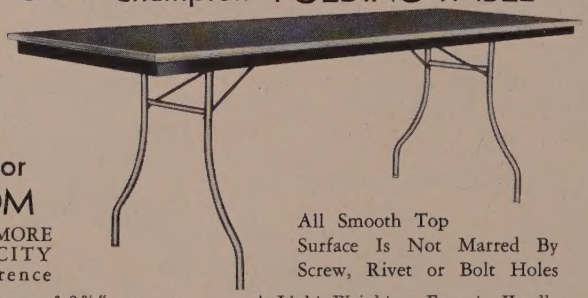

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They Say

(Continued from page 4)

On general principles it will be agreed by everyone that to adopt an attitude of subservience to Judaism and observe all the commands and prohibitions that governed the life of the Hebrews in those early days would land us now in considerable embarrassment. Our dietary habits, for example, would have to be drastically revised; our forms of worship would be rather different; and our weekends, beginning from sundown on Friday, would have to be very differently observed.

Still, it is felt by some that there is perhaps a deeper spiritual significance to be attached to attempts, as it were, to rend the veil—that the whole matter is more fundamental than any outward ordinance or symbolic rite. It is even felt that such 'meddling' with the unseen might be a dangerous practice.

It is interesting to glance over the first half of the Old Testament with an eye to detecting the various methods that were in vogue for tapping unseen sources of guidance and wisdom. There was, of course, prayer, a privilege open to all. There were the prophets, who were regarded as being in touch with the Lord by "inspiration." Some would hold that the modern equivalent to a prophet in the Old Testament sense is a "mental medium," but the conservative would feel that this appelation was demeaning to the lofty status accorded these saintly men. There were also 'witches'—mediums—and wizards—experts in some branch of occultism, such as numerology, astrology, etc.

Now these last two classes were anathema in the eyes of the religious authorities, perhaps because they were considered to be incapable of contact with anything higher than demons.

There were however entirely legitimate mediary methods of holding intercourse with "the Lord." These were the ephod, and the *urim* and *thummim*—mechanical means, if you please, for obtaining guidance from God. As for the ephod, we cannot be specific as to its precise form or 'modus operandi', for at times it would appear to be some sort of garment worn by the priest, and at other times an image carried in the pocket of such a garment or stole. The urim and thummim, on the other hand, can be readily classed as the ancient equivalent (now hold on!) of the ouija board and the planchette. At any rate, they served a precisely similar function, being mechanisms used to obtain information from unseen sources.

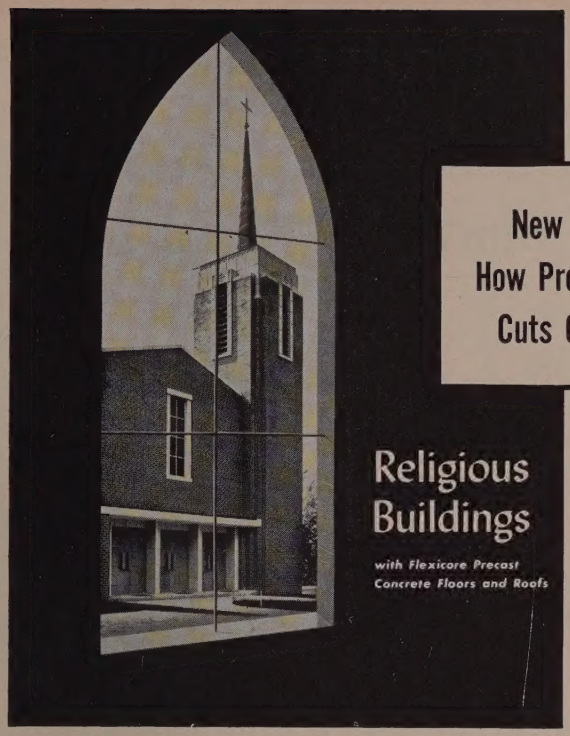
It is noteworthy that these instruments were closely guarded by the priesthood for their own exclusive use. In their hands they were legitimate and appropriate tools through which God could impart his wisdom and his commands. But they were not for the laity. It may well be that their

severity towards those who consulted mediums and necromancers was partly due to a feeling that such attempts to pierce the veil were an encroachment on their own office and must be discouraged. Moreover they no doubt believed that the whole matter of revelation would get out of hand if ignorant laymen should be accorded some recognition. Confusion was bound to be the outcome. Intercourse with the Lord in this conversational manner, as it might be called, was safe and reliable only in the hands of consecrated men. While this was undoubtedly a true insight, I am inclined to hold that the issue of exclusiveness was uppermost in their minds. Priestcraft has always been a major temptation to the leaders of religious communities; it is by no means dead in our own day.

When we pass to New Testament times we note that while the urim and thummim seem to have fallen out of use, mechanical means of seeking God's will were still in favor. In the early chapters of Acts we find the apostles (laymen, you will observe) casting lots with dice and fully expecting the Lord to declare his will by the outcome. And a study of the epistles allows us to infer that mediumship was a common feature of the life of the church in the first century. Nor was this function meant to be confined to a special class or hereditary priesthood. In I Corinthians 12 we are given a list of charismatic endowments which were enjoyed by many in the church communities of that day. These include those who "prophesied" (trance mediums), "discerned spirits" (mental mediums), "wrought miracles" (physical phenomena mediums) and so on. If this appears to be a somewhat startling, not to say, arbitrary interpretation of these and other passages in the New Testament, one would pose the question: If speaking with tongues was not a form of mediumship, then what was it? After all, so much is known today about the various manifestations of mediumship that we believe we have no difficulty whatever in so identifying these early evidences of capacity on the part of specially endowed individuals to contact the unseen.

In other words, intercourse with the invisibles was now no longer to be held an unlawful practice; it was to be encouraged in those who were endowed with that capacity in one or more of its many forms. All believers were in a sense to be priests. The only safeguard now to be imposed was that the unseen (spirit) communicators were to be tested as to whether they "were of God," that is, had a spiritual message to impart that was not at variance with the body of truth that had been given the church by the Lord and Master who had so recently been in their midst, not alone in his earthly form but also in his risen glory.

(Rev.) J. E. Kinnear
New York City



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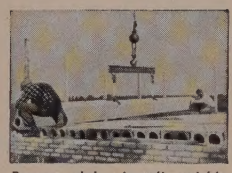
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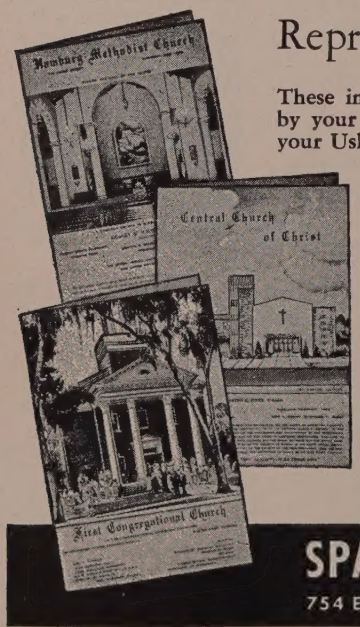

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Ministerial Oddities collected by Thomas H. Warner

A writer in the *Young Woman* tells about a Christian worker who overheard one of her proteges swearing horribly. At the next meeting she expressed her indignation in unmeasured terms. When the meeting ended she stood at the door to shake hands with the members as they left. The first to go was a woman never suspected of foul language. With hot and angry face, she exclaimed, "I shall never come again."

Before the worker had recovered from her astonishment, another said, "O, Miss, if I'd a knowed as 'ow you was about, I'd a been more careful." A third said, "I think you might have come and told me of it quiet like." The fourth remarked, "I am glad I didn't bring my Alice to hear you speak to me like that."

At last came the real culprit. "Good arternoon, mum," she said, with the sweetest of smiles, "what a 'appy meetin' we've 'ad. But, O, this swearin' 'abit, ain't it awful!"

* * *

George Macdonald, the Scotch novelist, wrote: "As a profession the ministry is the meanest way of making a living in the whole creation, one deserving the contempt of every man, honest enough to give honourable work, that is, work worth the money, for the money paid him. On the other hand, it is the most glorious of martyrdoms for a man who, sent by God, loves the truth with his whole soul, and is never happier than when bearing witness of it, except indeed in those blessed moments when receiving it of the Father."

* * *

Reverend G. H. L. Beeman, in a letter to the *Cleveland Plain Dealer,* said in part: "The writer was greatly interested in Dr. Bruce Barton's recent story in your paper, headed 'The Good Old Days.' I am in my sixty-fourth year, and can remember well the somewhat slurred 'horse and buggy' days. But I was surprised to learn that a minister, Dr. Barton's father in this case, could receive as much of a salary as $800 as a circuit rider in the Tennessee mountains, say sixty years ago, perhaps more." He went on to say that in 1895, after graduating from McCormick Seminary, he accepted a call from three Presbyterian churches in Knox county, Ohio, at a salary of $600 a year, with the understanding that he pay back to the trustees of the church where he made his home $50 a year for the upkeep of the parsonage.

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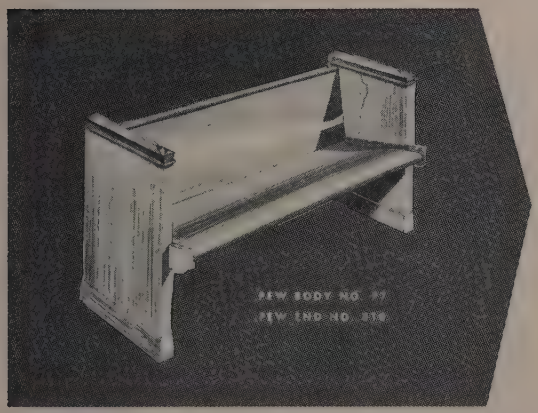

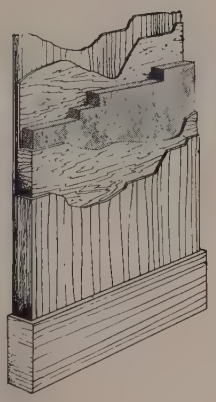

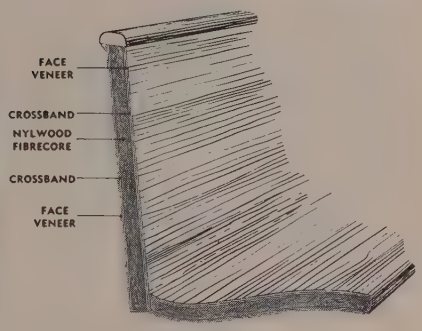

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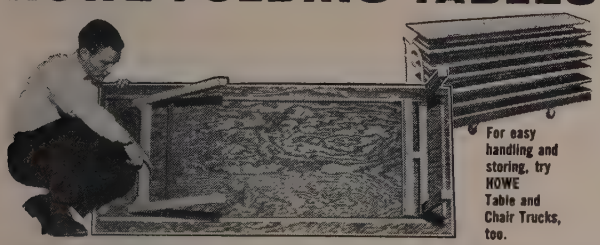

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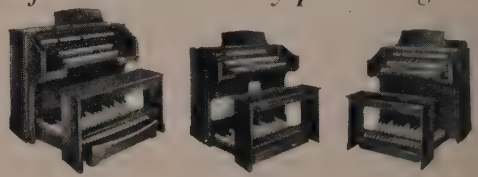

Circle No. 14 on card insert

CHURCH MANAGEMENT
THE PROFESSIONAL JOURNAL OF THE CHURCHES

Shove Over, Please

I never expect to see again the equal to that little Pennsylvania minister with his many original ideas. His small frame church had three entrances; he had two nailed tight so that all entrances and exists were through the one front door.

The words "publicity" and "public relations" had not yet been invented so he explained his strategy in this way:

> **It is fine advertising for the church. When there were three entrances the people left by various ways and no one noticed them. Now they crowd through the one door and people think our congregation is growing. Strangers going by believe we have a prospering church so they join the crowd.**

I shall never see that little man again, but I see many of his children and grandchildren.

One such publicist has tried to persuade his church that it have but one entrance to the building so it will be possible to nab the children who try to escape the morning service of worship. Another one is the minister who prefers a small nave so that his people will be crowded in the pews. It makes for friendliness, he says. Many times I have seen his technique. When the church begins to get crowded he smiles at the congregation and says: "Shove over, please."

The congregation corporately and individually shoves over, and he smilingly says: "That's fine; that is good neighborly spirit. You can love your neighbor better when you sit close to him—or her."

That is always good for a laugh. At least it has always been good for it until the present time.

Frankly, the little minister was wrong a generation ago, and his grandchildren are wrong now. The attractive church is not the one where a person seeking to hear the voice of God fights for foot room as he enters the church. Rather it is the building which permits him to enter quietly and prayerfully to take his seat for worship.

Every worshiper should be given the opportunity to present himself, as a person, before God. Worship is an individual matter; men must worship singly, not in droves. It is not easy to find God when someone's elbow is pressing your ribs. You usually do not find it easy to love the neighbor who owns that particular elbow. Still this preacher feels that a crowded church is good advertising because it "looks like everybody is anxious to attend my church."

Empty churches may repel people at the worship hour; crowded churches do the same thing. Repeatedly our experiences have shown that when the attendance begins to press the capacity of the building, the percentage of church members attending the worship services falls. If the church changes to a two-service plan, the total attendance of the two is larger than that in the single service. People do resist the "shove over" philosophy.

A very great minister and a very good friend passed away a few weeks ago. I remember many choice words of his. Among the experiences recalled at the time of his passing was his strong resistance to the custom, growing in that day, for every worshiper to raise his communion cup in unison with the rest of the congregation. This man never permitted the practice in his church.

"If there is one time when a man should be permitted to act independently from his fellow Christians, it is when he partakes of the sacrament. The signal for raising the cup should not be the nudge of the neighbor's arm nor his wife's word of warning, but rather the moment when his soul is ready to make, anew, a pledge of lasting devotion to the living Christ."

The several entrances, wide corridors, and multiple services being provided by our contemporary churches are moves in the right direction. They make it easy for the Christian to worship in the beauty of holiness.

Patches...Patches...Patches

> **. . . no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment and a worse tear is made.**

Jesus was a shrewd observer of human nature. He had a sense of aesthetics. His mind also was a practical one. When he saw the mothers of his day repairing the children's garments by using new cloth to patch old clothes he had something to say of the incongruity of the method. The new cloth would tear away from the old and soon the child would have only the patch.

If he were treading the streets of American cities in our day he might use a similar comment after he had seen the practices of some of our churches. The practice of attempting to make an old church into a functional one for the program of today by multitudinous patches is about as disastrous as trying to put a patch of new cloth on a worn-out suit.

Our Cover

The Chancel of Christ Evangelical Lutheran Church Minneapolis, Minnesota.

Saarinen, Saarinen and Associates

(see Church Management, *October, 1956, page 12 f.)*

The minister needs a study. The committee looks around and finds a storage space which can be converted—so the building is patched. It is decided that the women need a better kitchen. There is a vacant piece of land at one corner so a patch is placed there. The little old organ gives way to a new instrument. Space is scarce so it is taken out of the adult classroom. A crib room is proposed. There seems to be a wonderful space for it on the balcony. So the balcony is partitioned. In the end the patched church becomes a mongrel of rooms of varying sizes and shapes. Few of them are suitable for their purposes. To still further evolve the concept of confusion a committee sees that all additions have different floor levels from the original structure.

We are not trying to say that every time you find need for more space you should build a new church. That is neither necessary nor wise. But we are trying to say that in making any new additions or converting space one should keep his sight on the objectives to be achieved, not merely on one item of the program. A phrase has come into use in church building circles in the past few years. It is the "master plan." This is the plan toward which you wish to work in your own structure. It may involve new real estate, building additions, conversion of rooms within the old walls, or moving the church to a new site. It may be constructed piece by piece to achieve the goal. But without the goal—the master plan—in mind, the result too often is patches, patches, patches.

When spending money on your church do not build for yesterday; do not build for today. Rather visualize what your church should be twenty-five years from now. Then make your program accordingly. Beware of additions which may be just patches.

When Silence Is Golden

A friend of mine had occasion to visit his church. It was the first time he had seen the new offices. He was much pleased with the layout and physical arrangements for efficiency. He was received courteously—even as he said, "effusively." While waiting for the financial secretary he had time to both see and hear.

That evening his wife asked him how he liked the church offices. He replied: "I had an interesting time. I learned more about my church and its employees than I ever knew—much which I probably should not know."

He did not tell just what classified material was passed on to his innocent ears. But you, our readers, know church offices and can guess as well as the next one.

The office is an essential part of the modern church. The office secretaries provide a useful and valuable service to the church. They are usually consecrated employees who selected the church as a base for employment because of their affection for it. But sometimes one may be indiscreet in allowing confidential information to get to unauthorized ears. If the information is correct, that is bad; if it is incorrect, that is much worse.

In contrast to the situation above, I recall one minister praising his secretary. He insisted that no unauthorized person ever received information from either her notebook or her mouth.

Many church contacts are confidential. Individuals who call at the office are entitled to some protection. Pastoral conversations are privileged communications. A leaking office can be as dangerous as a leaking pipe. There are times when silence in a church office is truly golden.

The Royal Bank of Canada issues a monthly letter to its clients. Recently it carried a little squib along this line directed to businessmen. How much more it applies to the employee of a church seeking to build Christian character!

To an immature mind, silence may be a goad to indiscretion, but not to the thoughtful youth pursuing his way toward eminence in his business or profession. A clerk, James Simpson, who became chairman of Marshall Field & Company, smoked cigars so as to be sure he would keep his mouth shut; another man, given to talking often in conferences, propped against his water glass a little card on which he had printed: "Keep quiet." James Rand, Jr., head of Remington Rand, said he did not believe it possible for a man to succeed in a big way who talked confidential company affairs even to his wife.

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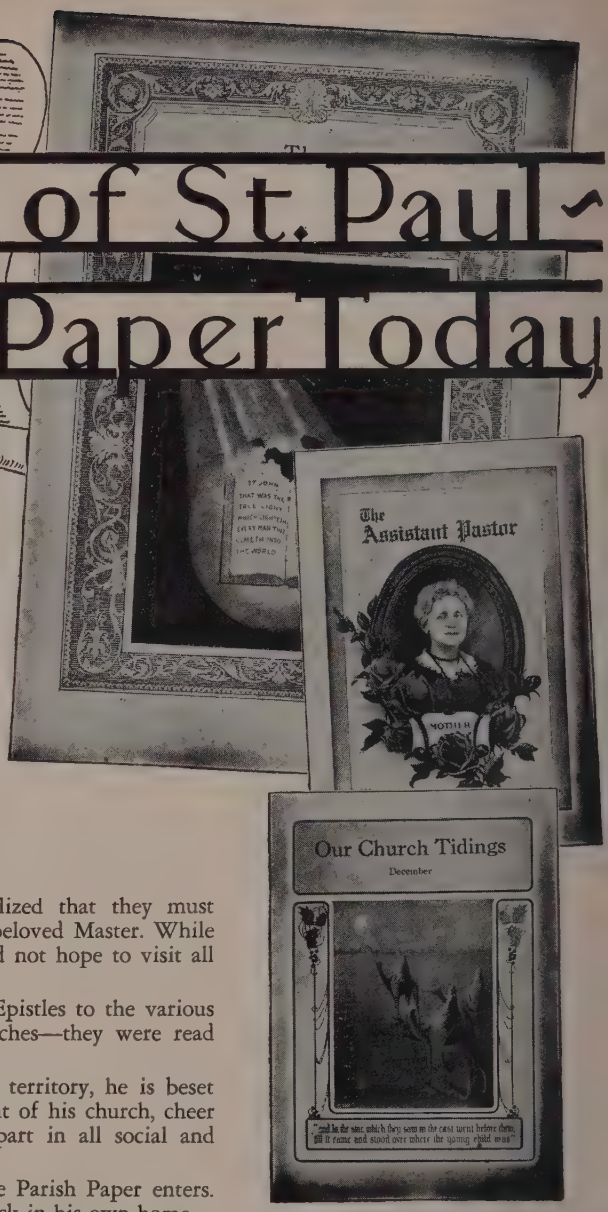

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From the beginning of Christianity the early Fathers realized that they must make use of every help available to spread the message of their beloved Master. While filled with ardor, they were but a mere handful of men and could not hope to visit all the cities of the world and preach the Gospel.

Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

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GRAND RAPIDS, MICHIGAN

Circle No. 16 on card insert

from London *to* Linton

Frank H. Ballard

Of his early years . . .

. . . I never found anyone to solve my problems for me, but I made contacts with men who enlarged horizons and gave things better than easy answers.

Of the last five years . . .

. . . If anyone asks what in the last years we have achieved, I should reply that it is dangerous for ministers to indulge in too much stock taking.

The title of this paper was given on the spur of the moment, and, though afterwards regretted, it was allowed to stand. It indicates at least that what I have to say is very personal, but my purpose is pastoral. It is not my wish to talk about myself, yet after forty-five years in the Christian ministry in a period of world revolution you will not charge me with undue egotism if I reflect upon some of my experiences. You will expect me to deal especially with the closing years of my ministerial life, but it will not be out of place if I indulge in a brief introduction.

The First Parish

I was ordained in 1911 in Knutsford in Cheshire, the old-world town made famous by Mr. Gaskell as Cranford. It was a Conservative stronghold, and I was soon informed that not many years earlier few people would dare to walk the streets wearing any color but the Tory blue. The new world was breaking in upon the old, however, and I found there were some who were anxious to receive the kind of gospel I had to preach. The church to which I went had a long history. It was originally Presbyterian, but in the Trinitarian-Unitarian controversy of the eighteenth century it split into two parts, one becoming Unitarian and the other Congregationalist. For fifty years at least the part to which I went had struggled with many difficulties and had become the chief problem of the Christian Congregational Union. Just before my time it had become involved in the New Theology controversy, my predecessor preaching the then City Temple gospel with perhaps more enthusiasm than wisdom. Feeling much more sure of myself in social and political disputes than in theology, I exercised considerable restraint in preaching. No doubt like so many other ministers of the period I deserved some of the censures meted out by later theologians. I wish I had gone deeper, but I spoke a language my congregation understood, and some of the sermons preached then I could with minor alterations preach now. I look back to that period with gratitude, not least because there was plenty of challenge, but also because there were not too many distractions. It was a small congregation. In the morning I had largely Manchester merchants who had been trained under the best preaching in the country, and in the evening a bigger congregation of Knutsford people who needed something as simple as I could make it. The one group kept me down to serious reading and thinking, the other to life as we knew it in a small country town. Had I had all the land to choose from I could hardly have found a more suitable starting place.

Clouds on the Horizon

Let no one imagine that these opening years were quiet and uneventful. Clouds were gathering and storms threatening in many spheres. But most of us were unprepared for the coming of war in 1914. Some of us young ministers in those days almost sweated blood on the pacifist issue. It led some of my friends into the Fellowship of Reconciliation. It led me into the army as a chaplain. Without any training I was shipped first to Egypt and then to the wilds of Macedonia, frequently with little to read but the Bible, a hymnbook, and a Greek New Testament. Sometimes we were overworked. Sometimes there was little to do but to think. Gradually it became clear to me that with so many unsolved problems in my mind I could not again accept responsibility even for a small congregation. I therefore arranged to go to Oxford in the hope that there I should find the answers my mind demanded. It would take too long to explain why that plan came to nought, or how at last I found myself in Cambridge. I never found anyone to solve my problems for me, but I made contacts with men who enlarged horizons and gave things better than easy answers. I did not presume to understand all they said, but they left marks upon me time has not erased.

To Bristol

In 1921 I went to Bristol as colleague and successor to Arnold Thomas. The church that called me, and suffered me for twelve years, had been formed nearly eighty years before, but there had been just two ministers and they were father and son. It had had a wonderful history but was becoming a problem. It still had a large morning congregation, but in the main it was a congregation of grandparents. It was eminently respectable, highly cultured, extraordinarily generous, indeed in many ways the finest Christian congregation I have ever known. But it needed new life, and postwar youth were shy of joining such a community. It was then I really made contact with a problem that has become common since. We do not often suffer from overlong pastorates these days, but there are many congregations deciding they must get a young minister or die. Youth has become more

Dr. Frank H. Ballard is with us again with a reflective article covering the years of his ministry. For thirty years he has contributed articles to Church Management. *First he wrote from Higbury Chapel, Brighton —then from Hampstead Garden Suburb Free Church; now his messages come from Linton, a small community which he is serving in his years of retirement. Ministers who have lived through similar cycles will be interested in comparing British conditions with those in our own land.*
W.H.L.

important than ability or record or sense of vocation. Anyone over fifty is impossible. Experience is a handicap, not an asset. The naivete of diaconal and church meetings in this respect is almost unbelievable until it is contacted. Little thought is given to the unsuspecting novice who soon finds himself presiding over gatherings of grey heads and up against deep-set prejudices. It worked better than might have been expected in Bristol largely due to the wisdom and charity of the ancients, but a sense of tension was always there—with the minister if not with the people.

On to London

I have often wondered how much easier life might have been had I gone to the Hampstead Garden Suburb in 1921 and to Bristol in 1933. By 1933 I had grown my wisdom teeth and often found myself a moderating influence. The community I went to was young and venturesome. The Suburb was founded mainly under the influence of Dame Henrietta Barnett exactly fifty years ago. The United Free Church, an extraordinarily happy experiment in Christian unity, was formed in 1910. There had been two outstanding ministers. J. H. Rushbrooke was by nature a statesman, and perhaps his greatest work was done as secretary and then as president of the Baptist World Alliance. He was succeeded by Major Scott, an extraordinarily eloquent preacher, who had attracted an overflowing congregation. The people, in the main, were not Londoners but men and women who had come from the provinces, and many of them from the dominions. They were not only interdenominational but to some extent cosmopolitan. We had many contacts with Westminster and Whitehall. We were not all of one political party, but most of us could be described as Leftists. The neighborhood was growing and the situation generally seemed favorable in spite of a persistent and sometimes an alarming Jewish invasion. In our first year in the manse three synagogues were built within about a mile of the church. This was not my only worry. It was not long before I realized that we were not holding the congregation we had inherited. This was not surprising, for Major Scott and I were quite different types, but it was so disconcerting that I began to wonder if I had found my right sphere. The problem became acute when after about three years in London a church that had once invited me to be its minister again became vacant. I believed that a hint would be enough and another call would come. The hint could easily be given. Should I give it? I took a day to decide, and decided to stay where I was. I mention this only because the question of when to change pastorates is a perpetual problem and can on occasions be a devastating one. I have no solution to offer, but one suggestion. When the way is uncertain it is probably right to go on with the work in hand. It would leave less work for superintendents, moderators, and furniture movers, and give a greater sense of stability in our churches.

Preacher or Pastor?

About the same time I realized that while my predecessor was a most impressive preacher he was not a very diligent pastor, and that what the situation demanded was more systematic pastoral work. It was an easy discovery to make, not so easy a problem to meet. My hands were already full. What would happen if I seriously gave myself to individuals? When I was a youth I heard that W. L. Watkinson had said, "You can have my head or my heels; you can't have both." My immediate reaction was that any church to which I was appointed must have both. When right up against it I realized that there was more in Watkinson's dictum than I had realized. The Americans would have seen that it was not one man's job. They would have had a team and a properly staffed office. We are not so opulent, nor are we so highly organized. There were periods when I was given colleagues, and the relief was considerable. But the more there were to do the work the more the work grew. And with our traditions all the important matters sooner or later come to the senior minister. What is he to do? Shall he neglect his family? Shall he overwork himself until he loses the patience to preside at business meeting with equanimity, or to enjoy the services he conducts? Shall he cut his reading, his public work, his denominational attendances, his devotional periods? These, too, are permanent questions. I have discovered that even in a village pastorate they can be very real. Again I have no easy answers to fit all the cases. But I think that if I were starting again I should discipline myself more carefully than I have done in the division of time, and if I found myself in a pastorate that made excessive demands I should plead more for expert secretarial help than for assistant ministers.

The Second World War

The situation was drastically changed when the Second World War burst upon us. Perhaps nine-tenths of the congregation fled, and the suburb reminded me of "The Deserted Village." The temptation was to go too, and perhaps the remnant that remained would have been relieved had I freed them from the burden of a seriously threatened stipend. I had a wife, however, who never believes in running away, and together we set to work to gather up the fragments that remained. A considerable part of my day was spent in epistolary labors. I wrote letters, personal letters, circular letters, not only to men and women in the forces but to the parents and children who had been evacuated to places of greater safety. There were also warden's duties, and many are the stories that could be told of nights when bombs exploded and people had to be drug out of their ruined homes. The manse itself was hit, but by a miracle we were unhurt. Yet every Sunday morning a congregation assembled in the school hall, and I used to be amazed by the numbers that attended. I think, for example, of the deputy chief secretary of the air ministry who slept every night except on Saturdays in his office at Whitehall, yet found his way regularly to Sunday morning service. Don't ask me to explain it, but in those years of danger and strain the church was reborn. The gospel and the church became realities they had not always been before.

I should like at this point to pay a tribute to the people who felt it necessary to remain in London, but I must restrict myself to two examples of quiet loyalty. As a United Free Church we administered baptism in both ways, and here let me say that in my judgment Baptists

who say, as one has recently said, that they cannot unite with Christians who practice infant baptism, do disservice to themselves and their cause. One Sunday morning we had assembled for the sacrament of believers' baptism, in which, by the way, I was glad to participate. One young person had just come up from the water when a bomb exploded, so near that it seemed almost on us. We held our breath to see if the building would collapse, and then without further ado the second candidate presented herself. In the congregation was a soldier on leave from the front, and afterwards he was heard to say that the undisturbed reverence of the congregation had impressed him more than anything he had seen in the whole of his war experiences.

The other example is this. The Free Church had always been noted for its youth work. The war reduced the Sunday school to five scholars. There were, however, some mothers with babies who could not desert their husbands. One of these women, whose husband was in charge of the call-up for the whole country, made it her business to visit these terribly lonely mothers. Later she encouraged these scared women to bring their babies to the school hall where the children played together and the women fortified themselves with cups of tea. Out of such unpretentious beginnings our youth work restarted as soon as people found their way back to the suburb. We used to call it "Lady de V's pram parade." Thus there was always life there, and it was fascinating to watch the development of youth work, the most wonderful I have seen since I left those parts. Lady de Villiers has since died, but the work goes on.

A Dilemma

After eighteen years of such varied service you will not be surprised to hear that strength began to fail me. The work was full of vitality, but my own physical and mental energy was obviously waning. This raised another problem. I had already faced the question when to pass to another pastorate. Now there came the question most men have to face sooner or later, when to retire? For ministers in days of inflation this is often a cruel dilemma. For one who had married late and whose children had not become independent it was far from easy. But with the irresponsibility of youth I had always said that the congregation must come first and that a man should lay down his charge before he became a burden. For us it meant retirement to Cambridgeshire. It did not mean complete inactivity for there was literary work which I had accepted in a sanguine moment to be completed and a considerable amount of occasional preaching. There was, however, time to think and to nose around. Especially I nosed around the parish churches, partly because of an interest in architecture, much more because of a concern for religion. I soon found that communicants were few and congregations small, and that too often the vicar counted for little in the neighborhood. Sometimes there seemed to be almost a cold war between him and his parishioners. This was a shock, for in depressed moments in great cities I had tried to find comfort in the thought that rural England was sound. Obviously the Church of England in this part of the country was not sound. Nor were things much better with the Free Churches. The ministers were usually doing their best but with little encouragement. Sometimes in the rather inert congregations there were family divisions of long standing. In many places the people seemed to have lost interest in spiritual things and never to have had intellectual interests. Posters in shop windows suggested that they were primarily concerned with whist drives and dances, especially if there were bumper prizes. The multiplication of village halls also suggested that the village had lost any homogeneity it may once have had. There might be two or three connected with struggling churches, one with the British Legion, possibly one or even two with political parties, and one that was called the village hall but was actually as sectional as the rest. All were stony broke, all in need of paint and repairs, and as likely to mix with one another as Jews and Samaritans. Even where there was an expensive village college it was far from being a community center. I began to wonder whether, in spite of all boasted progress, the medieval village was not better.

Linton

It was, therefore, with no rosy expectations that in 1952 I settled in Linton as part-time pro tem minister. Here was a community with plenty of history, with a little Congregational church (or chapel, as the natives called it) that dated back to the seventeenth century, with a cemetery that suggested a prosperous past, and memories of farmers and others who drove in each Sunday to well-attended services. There had been some worthy ministers including one who became popularly known as the Bishop of Linton. But history is not everything, and if a visitor asked for the Congregational church he might be met with a blank stare. There was a congregation, but it was small and not united. There was a little Sunday school held together by a couple of devoted women, but the opportunities of renewing itself seemed meager. There was a manse with possibilities, but money was needed to make it habitable. The buildings generally were crying aloud for attention, and you know how expensive repairs can be.

This was not the first time I had ventured in where angels fear to tread. I soon found that we spoke a different language and thought in different categories. They knew as little about the things I had for years been studying as I did about whist

Church Business Managers Meet in Dallas

A very successful meeting of church business managers was held last July in Oklahoma City, sponsored by the Board of Education of the Methodist Church. The number of managers who attended it from other denominations led to the decision to make the next meeting an interdenominational one. It is planned for Wednesday, Thursday, and Friday, July 10, 11, and 12, 1957, at the First Methodist Church, Ross at Harwood, Dallas, Texas.

The conference is open to business managers of local churches, including persons holding such positions as church manager, administrative assistant, financial secretary, treasurer, executive director, and executive assistant. The only requirement for participation is that you make advance registration by sending a check for $5.00 to K. F. Smith, Treasurer, 629 North Peak Street, Dallas, Texas. Wives will be welcomed without the necessity of a second registration.

While there have been several regional meetings of church business managers, this is probably the first one to be conducted on a national and interdenominational basis. It should be a history-making meeting.

The program is very wide and compelling. Topics to be presented will include Wills, Trusts, Estates, Budgets, Accounting Procedures, Insurance, Local Church Publications, Financial Campaigns and Collections, Building Maintenance, Voluntary Service, Food Services, and similar themes. A tour of Dallas churches is planned for Thursday afternoon.

We have a feeling that this meeting will do much to stimulate interest in this newest religious profession. The following institutions have commissioned observers to the conference: Texas Christian University, Austin College, Baylor University, Southern Methodist University, Southwestern Baptist Theological Seminary, Southern Baptist Sunday School Board.

Churches considering the hiring of a business manager will find it helpful to visit this gathering. Individuals who may be looking forward to employment as local church managers will find it most valuable.

***Church Management* will be represented by its editor, William H. Leach.**

Remember the Servants of the church

Bibles As Awards

A. Stanley Keast

No parish of the Episcopal Church could function without a vestry. According to canon law "the vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy."

In the Episcopal Church of the Mediator, Allentown, Pa., the Rev. Arthur Mason Sherman, Rector, vestrymen are elected by the congregation at its annual meeting in January of each year. In this parish it has been the policy to nominate men for positions on the vestry who are faithful communicants and are imbued with a fair measure of business tact and sound judgment. While no monetary rewards accrue to these men, they do attain to a degree of honor and prestige in consequence of their becoming eligible to serve as vestrymen.

Some time ago in the course of a regular monthly meeting, a certain member of the present vestry offered the suggestion that some token of thanks and appreciation be tendered those vestrymen who in past years gave without stint of their time, talents and largess in furthering the best interests of the parish. Since this suggestion met with the unanimous approval of the rector and vestry, a committee was immediately appointed to explore the situation.

Dating from their first year of service beginning with 1901, it was found that 33 ex-vestrymen were still living, some having served as long as 20 to 30 years and holding many offices.

Following a poll of the vestry as to what type of award would likely prove most acceptable, the choice finally centered upon a copy of the Holy Bible. Since the giving of Bibles as awards was now clearly established, the question arose as to which edition would prove most acceptable to the recipients—the King James Version or the Revised Standard Edition. In solving this problem each ex-vestryman was interviewed in person on this score.

In the service list for the Sunday of presentation, the names of all ex-vestrymen were listed in the order of their first year of service on the vestry, thus adding luster to the significance of the occasion.

On the fly leaf of each Bible a neatly designed certificate of merit was affixed. The Bibles themselves were beautifully bound in Persian Morocco, printed on India Paper, and containing teacher's helps, a concordance, etc., making them an extremely useful and much treasured award.

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drives, dances, football pools, and television. Of course, there were some in Sardis who had not defiled their garments, and some who were faithful to the church as an institution even though they understood little of its spiritual significance. I began to wonder when a church is a church and when it ought to be called and treated as a mission. Fortunately I began by saying that the beginning of a new ministry is always an exercise in adaptation, and that the adaptation should be mutual. In this case the challenge would be greater than usual, not only because our training and experience had been so different, but because most of us were well on in years. I believe William James used to say that we were all old fogies at forty. What he would have said of the Linton congregation's and my coming to understand one another and working harmoniously together beggars imagination.

Stock-taking

I hope and believe we both tried. On my part there have been many lapses. But I have tried, in preaching to start with. I have never agreed with those who say that a man starting a new ministry should burn his old sermons. That he should burn many of them, if he has time to sort them, may be agreed. That he should not repeat others that were made with other people in mind as though they were literally inspired may, also, be agreed. There are a few sermons that seem to be made for men of all types, and some of them become what we in my student days called "brothers." But normally sermons are made with a particular congregation in mind. All such sermons require rethinking and rephrasing. Argumentative and academic efforts may be passed over altogether. Language often needs drastic alteration. Lots of good illustrations, especially literary illustrations, have to be deleted and simple human ones inserted instead. Someone has said that you must talk about God and talk for twenty minutes. I find that you must talk about man and gradually lead the people to God. If you can do that in twenty minutes you will be counted a better preacher than I have yet been. Here as elsewhere the Lord himself is the best example. T. W. Manson has shown us how he adapted himself to his audience, and how in talking to the multitudes especially he worked through from man to God.

Then I had to reconsider ways and means in pastoral work. First I had to revise my estimate of myself. When I went to Linton I imagined myself a pastor of wide experience. I found that I had had experience with a few types only, and everything else had to be learned. In Bristol I was dealing with cultured, disciplined people who in the main kept their problems to themselves. The folk in London were very different yet very much the same. They were busy people who had no time to make mountains out of molehills. I used to think they were too impersonal. Some of them didn't know, possibly didn't want to know, the people who sat near them in church. In Linton if you walk down the street not knowing where you are going, they know. They know what you have for breakfast and when you go to bed at night. Tell it not in Gath, but we know too much about our neighbors' faults even if we are not so well acquainted with their virtues. You must not be too surprised or upset if people stay away from services because something has hurt them, or the women's guild is suddenly split down the middle. Here is the problem—how to rectify the damage. If you leave it severely alone the breach will continue. If you make a fuss over them, that is just what some of them want and you are encouraging them to do it again. Happy is the minister, or the minister's wife, who has what is called tact. All I can say is you need more than the wisdom of Solomon, and some country ministers have much more of it than I have.

There are other important subjects that call for attention. They include the value of deacons' meetings and church meetings, the place of discipline and standards of church membership. They include also the continuance of the present Congregational system in times when resources of men and money seem to be drying up. I wish there were more signs that competent persons were prepared not only to think drastically in such matters but also to make experiments. I don't see much hope for the future if we are to be tied by tradition or frowned upon by denominational headquarters. Young ministers and laymen, however, should be warned that they are not likely to be popular with the powers-that-be if they rebel, however moderately, from accepted fashions.

If anyone asks what in the last five years we have achieved I should reply that it is dangerous for ministers to indulge too much in stocktaking. I cannot pretend that we have made much impression on Linton. We have, however, drawn in a gratifying number of people who have in that time come to reside in the village. We have started some promising youth work and doubled the Sunday school. And both my wife and I feel that we have added immensely to our own knowledge. Without this experience of rural work our education would have been much more incomplete than it now is. And we hope for a little longer to learn and to teach to the profit of the community and to ourselves.

How Green the Future Fields

Clifton R. Bohanan

The small one-room church served its day well, training leadership for city churches and the mission field. Is it owed something in return to help it meet the new rural situation?

Mr. Bohanan holds degrees from the Gordon College of Theology and Missions and Syracuse University. A Baptist, he is now serving the Genoa, New York, Federated Church. (Baptist and Presbyterian)

Rural life is changing radically. The tractor has replaced the horse, and the one-family farm is fighting for its life. Where once a farmer diversified his crops and raised most of his own food, he now invests heavily in major agricultural enterprises, buys meat, vegetables, even milk for his table, trusts in God for favorable weather and the government for good prices. But the revolution is more than economic.

A farmer suddenly looks like his city cousin. W. A. Anderson, Professor of Rural Sociology at Cornell University, tells of a group of furloughed missionaries attending a Farm and Home Week program at the college who asked, "But where are the farm folks?" He had to lead those missionaries by a group of well-dressed people and let them overhear their talk about hybrid corn to convince them there were farmers all around them. They had been out of the country only a few years, but it was a shock to return and find farmers looking so much like city folks.

Even more astounding to rural people themselves has been the incredible population growth. Country people were once afraid paved roads would drain off too many families into the city; they see now that good roads lead in two directions. In New York State, at least, if Professor Anderson's figures are correct, in another twenty years rural churches will have double the people to serve they have today. There is every reason to believe the same is true in other sections of the nation.

Rural people are better educated, too. In spite of their difficulties in keeping pace with the baby boom, centralization has made it possible for rural school systems to compete on equal grounds with city districts. Good teachers are turning down city jobs because central schools pay just as well and they can enjoy a position in the community impossible in a large city.

And the financial resources of the new rural community are greater, also. Most of the families who move out of the city to buy or build new homes in the country have comparatively good income. They have heavy debts, but they have to live, too, and that brings business into town.

The Future

So what of the future? At first thought it looks good. Here we have more people —more to serve, more to work, more to support the church. But is it all to the good? What of the danger that our already over-organized communities will suffer a new internal struggle for power? Won't the wide diversity of occupation among the new urban immigrants endanger the neighborliness which is so vital to rural community? What will prevent the malignant growth of cliques, clans, and isolated family groups? What can rural churches and organizations do to meet the

A new family moves out from the city and builds a home. Will this family go to church in the country, too?

new conditions and ultimately benefit from them?

Reappraisal of Rural Life

First of all, it seems, we must reappraise our philosophy of rural life to see if it is adequate for the problems of the new hybrid urban-rural community. Many of the newcomers have had some knowledge of country life and have liked it well enough to move out of the city now, but how deep-rooted is it? Is it merely poetic appreciation of the sunny skies and the fields of blossomed grain? And what do we have to replace it? Surely it has to be more than the cynical view of one farmer who responded to the oh's and ah's of an extension agent over the view from his farm with the grunt, "But it doesn't pay the taxes!"

Only a hand-made heart-felt philosophy shaped in stress of neighborhood living from the tempered steel of Christian thinking would seem adequate to attract buyers among the city-bred. This would recognize man's hand-to-hand struggle with nature for what it is. It would see the rocks as well as the rills, the bugs as well as the birds, the tares as well as the wheat. It would lead farmer and non-farmer alike to love God as both Creator and Savior whatever happens, come prosperity or poverty, tragedy or success—to find God as sure as the life of the smallest seed, as immeasurable as the spaces of the sky, as personal as one's nearest neighbor.

Reexamine Rural Church Programs

In the second place, we will re-examine our rual church programs of activity, education, and worship to make sure they will challenge what Professor Anderson calls this new "city-encircling rural-penetrating society of our day." For the most part these new settlers are young home-builders who believe this is the best place to raise their children. They want not only the best education for them the schools can provide but also the best religious training the churches can give. If a particular church has a good program with attractive facilities, dedicated teachers and good curriculum materials, they will see that their children will attend—and they will come with them. But if a church insists on old patterns of education, using outmoded materials in dismal musty rooms, they will take their children elsewhere. They have cars today, remember. They drive to the city for other things and they will do the same for church if the rural churches near them do not meet their needs.

Pooling of Resources

Obviously rural churches must seek some form of union for an effective ministry in this exacting situation. Whether it involves the federation or out-right union of local church bodies, or the development of a closely integrated interdenominational parish, something must be done to pool the religious resources of the community for some long-range planning. Such union is urgent for both a thorough community survey to discover diverse needs and the designing of new educational, evangelistic and social action programs to meet those needs. One of the choicest fruits of such union would be the formation of a comprehensive community council bringing together responsible representatives from all the social agencies and civic organizations of the area to coordinate a program of cultural and social betterment.

Old settlers have known for years that the country is the best place to bring up a

The new view from old homesteads. Will the local neighborhood church challenge them? Will they return to the city?

The author's own church meets the challenge. Right: A new educational building which, added to other facilities, not shown, provides adequate room for good teaching at every age level. Below: The new nursery of the Genoa Federated Church.

family. The thousands moving in from the city now seem to agree. So what lies ahead for the rural community? Looking into the future, what do we see from this influx of urban youth into the peace and neighborliness of our rural life?

We love our fields, the blue-green hills, the deep furrowed valleys, the brooks and streams searching for the sea, the old-style houses built solid against time and storm; but what of the days to come? Ten, fifteen, fifty years from today—how green will our valleys be then? For years we have tried to develop an informed and dedicated leadership in our rural churches who could think in terms of both community and Christian faith. We look to them now for an answer of hope.

What is being accomplished

The Town and Country Development Program which grants yearly awards for surpassing achievement in rural church planning finds progress taking many shapes and patterns. Its top Mid-Atlantic 1956 award, for instance, went to the McLean Community Church, an open-membership church with interdenominational outreach and ministry. This small church in New York State had gathered 422 pounds of clothing for overseas relief, donated 5 1/2 tons of food for Church World Service, sent two hives of honey bees and 120 high quality chicks to CROP's Heifer Project, and sparked such community projects as a "winter picnic" and a villiage library. Teams of lay callers helped bring 43 new members into the church during the year. Though there was no sign of the roof falling in on these new members, there was apparently some concern for the floor, for twenty-seven men volunteered their labor to put in a new one. Now plans are afoot to build a new educational unit to house the growing Sunday School.

Another form of successful rural programing is the denominational Larger Parish. In this several churches of one denomination in an area unite to serve the community as a whole. The St. Clairsville Lutheran Parish of Bedford County, Pennsylvania, which received a Commendable Award last year is an example. This is more than four isolated congregations "yoked" by a pastor and his car; this is a united program supervised by a council of representative leaders from the churches of the parish. This is what these small churches have been able to do by working together: a week-end retreat for youth at a nearby state park, a successful preaching mission which brought 57 new members into the churches, a student assistant for part of the year, regular family night services, 1000 people at an outdoor Easter sunrise service, and a new scholarship fund to help young people who want to train for church vocations.

Some interdenominational patterns of union and cooperation have emerged, too, both on a local level and a larger parish area. The Genoa Federated Church has tried and proved both. In the local community it successfully united two isolated congregations with short-term part-time pastorates and in 25 years of courageous planning and hard work it has attained a position of effective partnership with the central school in serving an area of some forty square miles. Its Christian education program includes weekday religious instruction held on released time in the church buildings, a summer vacation school, a growing Sunday School, and two active youth fellowships. On an area basis it has united with other rural churches, Presbyterian, Brethren, Methodist, Friends, in the Southern Cayuga Larger Parish which has a Laymen's Committee, a women's and youth program, a choir which sings the highest quality religious music, and a camp on the lake where it conducts three full weeks of youth camping each summer. The local Lord's Acre program and a thorough every member enlistment following the Baptist sector technique has made it possible to build a new educational unit which provides a large nursery with crib room, a kindergarten room, and departmental room for three Primary classes; while the former Baptist building has been made into a fellowship center with modern kitchen facilities, a dining room which serves as a department room for the Junior classes, and a basement room which the young people are making into a youth center.

Genoa is about as far as a person can get from the city in the rolling farm-lands of central New York, but more and more families with work in Ithaca, Auburn, Binghamton, Cortland, and Syracuse, twenty to forty miles away, are moving into the community and finding their place in the life and work of the church.

Legal Resolution?

The Courts hold that a delinquent may be denied the right to vote at a church corporation meeting.

Arthur L. H. Street

A Baptist congregation in Louisiana adopted a regulation to the effect that only paid-up members should be permitted to vote at church elections. Was the resolution legal?

Yes, decided the Louisiana Court of Appeal in New Orleans in the case of Sixth Baptist Church of New Orleans v. Cincore et al., 91 So. 2d 922. The case had been referred to that court by the Louisiana Supreme Court for decision (84 So. 2d 185).

The litigation rose out of factional differences that had developed in the congregation. Referring to the opinion of a district court judge, which the Court of Appeal approved, the latter court said:

"On the question of whether the church could, by such a resolution, deprive anyone, otherwise qualified, of the right to vote, the district judge, referring to the church, said:

> . . . they have a right for their own government and for their own existence to adopt resolutions and minutes that would help them in the management of the affairs of this corporation.
>
> In making this statement it appears to us that the judge laid down a sound rule to the effect that each church which desires to do so may adopt reasonable rules and regulations for the financing of the church by the payment of dues or in any other manner, provided these regulations do not conflict with the charter under which any such church is organized. And we have no doubt that, to some extent, the district judge was influenced by the testimony of two ministers of the same faith who . . . . . said that in the matter of finances each church could make its own rules and regulations.

The Court of Appeal concluded:

> It is evident that, in every church organization, it is essential that there be a business management of its financial affairs as well as a spiritual management of its religious matters. The management of its spiritual matters must, of course, be in accordance with the canons or laws of the parent or general organization, but the management of its business affairs, we think, under the charter of this church and, according to the testimony, under the charter of all such churches, is left to the church itself under such rules and regulations as it may make. This would mean that no member could be excluded from taking part in the religious rites, such as communion, etc., except after a trial, but any member may be denied the right to vote or to take part in the business affairs of the church organization except upon compliance with the properly adopted rules and regulations.

Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

WELL SAID IN A SENTENCE

Most knockers are made of brass.

Too many people spell the first day of the week Funday or Runday.

A raw deal cooks many a minister's goose.

A man is known by the company he keeps away from.

A sneer is the final argument of one who has lost faith.

The man who will not start with humility will probably end with humiliation.

A politician looks forward to the next election: a statesman to the next generation.

Some people outlive the time for which they were born too soon.

C. F. Banning

Is it necessary to staff a large church with several ordained ministers? Here is a suggestion that the professional skills of consecrated laymen be used in full time employment and service.

"Why not staff our churches with laymen?"

This question was the seed which became a mature and coordinated lay staffing team operated successfully for the past four years by Westwood Lutheran Church of Minneapolis.

Beginning with one man who served as a full time lay assistant to the pastor in the areas of education, youth and visitation, the lay staff of the church now numbers nine persons—each a specialist in his respective field. In addition to the secretaries, maintenance personnel, house mother and organist, there are four laymen heading the departments of Christian education, youth-recreation, music and administration.

A Suburban Church

Westwood Lutheran is a congregation of 3200 baptized members located in the typically sprawling American suburb of St. Louis Park, Minnesota. Founded eleven years ago as a mission of the Evangelical Lutheran Church, the congregation is now occupying its third building.

In an effort to minister effectively to its 1200 member Sunday school and some 300 teen-agers in its immediate vicinity, Westwood Church purchased a 20 acre tract of land and erected a building with accents on flexible function and service to youth. With the main sanctuary still to be added, the congregation meets for its three identical worship and Sunday school hours in a skillfully designed gymnasium-auditorium. The auditorium doubles during the week as a focal point for a community youth center program. Other features of the building include the administrative offices, classrooms, youth lounge, arts and crafts room, kitchen and dining room facilities, custodian's apartment, prayer chapel and shower-dressing rooms.

Laymen *on the* Team

Norman L. Nielsen

Why Lay Staffing?

In the early stages of its planning, the congregation recognized the all-important essential of adequate staff leadership if it was to implement effectively both its building and the program to which it was dedicated. The decision to move in the direction of a multiple lay staff rather than an ordained staff was reached on the basis of the following factors:

1. The crucial shortage of pastors and candidates for the ministry enrolled in our colleges.
2. Young assistant pastors do not usually stay very long in a parish, thus crippling the long range continuity of a church program.
3. Partially due to the predominance of smaller parishes (at least in the Lutheran Church) graduates of our seminaries are not usually conditioned by academic training to function as team members of an ordained staff.
4. The concept of lay staffing is fundamental to our Protestant heritage. Someone has said, "There have been three notable periods in the history of the Christian Church—the period of the Martyrs, the Monks and the Methodists."

Each of these eras was one of a vital and invigorating movement of lay people. Historically the Lutheran Church, too, has had its lay movements. But they have not always been disciplined or directed. Why not carry our modern emphasis on the "universal priesthood of all believers" in lay stewardship and evangelism programs to its logical conclusion: namely, a vocational career in the church?

5. In this age of specialists when pastors fight the frustration personified by the proverbial "jack of all trades and master of none" why not recognize that skilled consecrated laymen can serve Christ and his church more effectively in certain areas than a pastor? A point of Christian stewardship is at stake. Let the man trained and dedicated to preaching, teaching and counseling fulfill his ministry as a spiritual shepherd of his flock.
6. The final factor considered by Westwood Church was of minor importance by comparison, nevertheless significant. Putting the most charitable construction on phraseology, it might be put this way. Let us balance the fine trend in the Protestant Church of the career woman as parish worker with an equally important career role for our laymen, lest we contribute to the all too popular misconception that we are a church for children, clergymen and ladies.

Job Descriptions

With the above premises defined, pastor and boards of Westwood Church carefully defined written job descriptions, personnel requirements and salary scales for each of its lay positions. With salary scales fixed at a starting figure of approximately $5,000 annually plus car allowances, the search began. Here, as can be imagined, a stubborn road block was encountered. Where could we find men of the caliber and interests required?

Nevertheless, after literally searching the country and by letter and interview contacting innumerable individuals, denominational placement services and church colleges, it was amazing to discover the large number of capable men interested in full time service in the church. For the past two years now, Westwood's four lay staff personnel have served effectively with the following specific duties.

Administrative Assistant

The administrative assistant functions in five areas:

1. Stewardship

He administers the raising and spending of the budget under the guidance of the finance trustees. He directs the program of stewardship education and conservation in the congregation. He directs the program of recruitment and mobilization of the volunteer services of the members.

2. Building Control

As coordinator of the use of buildings and grounds, he secures and directs the maintenance personnel. He makes room assignments for auxiliary organizations and community groups as well as for special services such as wedding receptions. He also initiates improvements and repairs when necessary.

3. Programming

As assistant to the pastor, he serves as staff advisor to such church organizations as are mutually agreed upon. He prepares the weekly calendar and teaches a section of the Junior confirmation class. By authorization of the Board of Deacons, he also leads the opening liturgy of the Sunday services and assists with the distribution of Holy Communion.

4. Publicity and Public Relations

His duties in this area include liaison with the public relations committee of the congregation in providing news releases to local press and radio outlets and denominational papers. He also maintains a close, friendly cooperation on behalf of the church with community and civic groups.

5. Office Manager

As Office Manager he is responsible for leading and directing the clerical staff. He maintains business-like office procedures including weekly work schedules. He secures replacements and additions to the office personnel when necessary.

Mr. Nielsen has been the pastor of the Westwood Lutheran Church, St. Louis Park, Minnesota, for the past nine years. He attended Dana and Augsburg Colleges and Boston University, and is a graduate of Luther Theological Seminary.

Minister of Music

The areas of responsibility of the minister of music also fall into five general classifications.

1. He plans and directs weekly rehearsals for seven choirs and the church orchestra.

2. He is responsible for the organization, staffing and administration of a Saturday choir school which includes an enrollment of 200 children from grades one through eight, and is staffed by twenty volunteer teachers.

Since this is a three hour session composed of a Christian education class, a music course, rehearsal period, chapel and arts and crafts, this represents a major phase of his responsibility.

3. He selects and schedules music for all worship services.

4. He is responsible for the use and care of music and equipment in his department.

5. His miscellaneous duties include: home visitations, instruction of a section of the Junior confirmation class, assisting at Holy Communion, coordinating Sunday school music, planning wedding music and giving weekly scholarship lessons to students of the choir school.

Youth and Recreation Director

The youth-recreation director is a former high school coach. He is responsible together with the Youth Council for all phases of organization, programming, promotion, publicity, recruitment and training of volunteer personnel in relationship to the youth and recreation program of the church.

His efforts are concentrated in the following areas:

1. He personally directs the youth center program such as the after school periods of recreation, arts and crafts and devotionals known as "Faith and Fun Time" for elementary school children. This program is also expanded under his direction during holiday and vacation periods.

2. He organizes and guides the athletic program. Specifically this includes eight basketball teams and four softball teams participating in the Y. M. C. A. church league of the city. Similar organization is given by him to the three bowling teams of the church, and the monthly mid-winter ladies recreation night. He also supervises the Saturday and Sunday afternoon periods in the gymnasium.

3. He serves as staff representative with the boy and girl scout program sponsored by the church.

4. He administers the youth program geared to the teen age level. This includes high school and post high school leagues meeting weekly, the annual week-end retreats, Bible camps, leadership training sessions and youth conferences, seasonal parties and banquets, youth stewardship and services projects plus the recreation periods at the weekly youth education night for seventh through ninth graders.

5. A portion of his time is spent in counseling directly with youth and in maintaining a personal contact with parents through home visits.

Director of Christian Education

The director of Christian education, who came to the church from a position as teacher and principal of an elementary school, functions as follows:

1. Together with the Board of Education and the Administrative Council of the Sunday school, he is responsible for curriculum, teacher procurement, leadership training and promotion of the Sunday school, vacation Bible school and preschool nursery conducted during a mid-week period.

2. He also serves in a similar capacity in relation to the youth education night. This is a weekly coordinated program of Christian education classes, chapel, choir rehearsals and recreation for some 200 teen agers.

3. A third important phase of his responsibility is the Family School of Religion. This school meets annually in three terms of five weeks each on Sunday afternoons between the hours of 4:30 and 6:30 p.m. It includes a brief chapel period, followed by study-discussion sessions for each age level of the family, closing with a fellowship supper.

4. The director of Christian education assists the pastor with a similar family-centered mid-week Lenten Vesper series.

What Does the Pastor Do?

After presenting the above job descriptions in a recent lecture at a seminary, the writer of this article was asked the pertinent question, "And what does the pastor do?"

Basically of course, the answer is that he is set free to concentrate upon the five major areas of his ministry: preaching, teaching, counseling, visitation and directing the parish evangelism program. He also officiates at all baptisms, weddings and funerals.

In the area of administration his duties are now limited to four categories.

1. He edits the weekly news bulletin of the church.

2. He represents his congregation in denominational and inter-faith service.

3. Perhaps his most vital administrative duty is to coordinate the lay staff. This is done through weekly staff planning and evaluation sessions, individual conferences plus an annual summer team session at which programming and scheduling are blueprinted for the entire year ahead.

4. He also furnishes the broad perspective, stimulus and leadership for the church cabinet.

Favorable Results

The favorable result of this staff plan at Westwood Church has done much more than merely furnishing help for the harassed pastor struggling to be a "jack of all trades." Very apparent are the results of increased numbers of people reached for Christ and his church as reflected in Westwood's rapid growth pattern.

Moreover, the trained on-the-job leadership of paid personnel has permitted an extension of the services rendered by the church. But most rewarding has been the broadened base of volunteer services given by members of the church themselves. In one year the number of volunteer person hours increased from a total of 7,000 to 13,000 in the areas of youth work, music and education alone.

A further encouraging result has been the increased interest on the part of young people in a full time career in the church. An annual "Staff for A Day" plan accentuates the visible demonstration before youth constantly of the need, rewards and responsibilities of a church vocation.

A Need for Status

However, this writer believes that if the church of our day is to take full advantage of this undeveloped resource of effective lay leadership, the challenge must be met by more than a scattering of individual congregations here and there. Denominations must give status to the lay worker. He needs to feel that his position has the same importance, stability, security and recognition as the clergyman's position.

Furthermore, coordinated placement service must be established where applicants may register, where presently employed personnel may be kept on file and congregations make contact with interested laymen.

Then perhaps on the congregational and college level, through vocational guidance and academic training, this age may take its place with the great eras of the "Martyrs, the Monks and the Methodists," as a significant and fruitful lay movement.

THE RURAL CHURCH

For small town churches, 'tis such a pity
That their best pastors choose the city;
Though fields of greater service beckon
Some ought to stay behind, I reckon.

Graham Hodges

A good personnel committee is a must in any successful program for enlisting lay leadership.

A Personnel Recruiting Plan for Churches

Robert G. Alexander

Every church, sooner or later, faces the problem of recruiting people to accept the responsibilities of the various offices and positions in the church. This applies to church-related organizations also.

There is a tried and proven method by which this task may be accomplished with better than average success and ease. It involves six steps.

Step one—**A Personnel Committee.**

This committee is the key to the entire plan. The right people on the committee will do much to secure the success of the plan. They must be people who are highly respected, and who can request and secure the services of others.

The committee should be representative of the membership, and thus fairly well acquainted with the members, their interests and abilities. The committee must also have available complete information as to the responsibilities and demands of the various positions they are expected to fill.

Step Two—**Qualifications.**

The committee should begin by listing the desired qualifications of each of the positions they expect to fill. It should determine which positions call for executive leadership, which call for initiative, which call for ability to accept and follow direction. This is the point at which the committee will avoid the error of trying to "fit square pegs into round holes."

Step Three—**Listing of Prospects.**

It is important when the committee starts work to have a definite list of names before it from which to choose possible prospects. No matter how well acquainted with the membership the committee may be, and no matter how mentally alert committee members are, they will always find names on a list which they would not have remembered had they depended entirely upon memory to suggest prospects. Of course, the larger the membership, the more important the membership list is.

Naturally, the membership list of the church will be the source of possible prospects. Many churches maintain a "talent file." This is a file which indicates the training, experience, abilities and interests of members. It is usually set up and kept on the basis of general talent qualifications, such as "office work", "musicians," and so on. It involves considerable effort on the part of someone to compile such a file in the beginning. But once compiled, and if kept up to date, it can be a very useful recruiting tool.

The committee should go over the membership rolls very carefully, asking in regard to each name, "Does this person have any of the qualifications which we require to fill this position?" If he does, his name should be listed as a prospect.

He may not have all of the desired qualifications, in which case consideration might be given to covering the deficiency with an assistant, or transferring some of the responsibilities to another office. This is especially true if the prospect has some particularly outstanding qualification greatly needed in the position.

In selecting names for the prospect list no consideration should be given as to whether the committee feels the person is available or willing to accept. In many cases a person who might appear to others to be too busy to accept any additional tasks or to take on any task at all may be willing to make adjustments to permit acceptance of a new responsibility. The fact that a person has never previously accepted any such responsibility should not be a consideration in arriving at a decision as to whether to ask him to accept a given job.

Such a committtee was once seeking a man to fill a very responsible position in a volunteer community organization. The name of a certain manufacturing executive was mentioned repeatedly, but was repeatedly rejected on the grounds that he had never previously accepted any such office. But finally it was decided to ask him to take the job. Much to the committee's surprise he accepted at once. His explanation was that it was the first time any such position which interested him had ever been offered, and that this happened to be one which appealed to him.

Neither should the matter of time be a consideration. Sometimes people are not actually as busy as they may appear to others to be. Or they may be willing to sacrifice other interests in order to accept responsibilities which appeal to them. A busy sales executive was once asked to accept a rather minor position in a volunteer organization. Those who made the selection felt that he would not have the time for a position of greater responsibility, even though otherwise qualified. The committee was surprised when he refused the proffered position and asked for one which would make greater demands upon his time and energy. He explained that he had a particular interest in that job, and "I'm willing to take the time," he said. Never say "no" for someone else.

Step Four—**Rate the Prospects.**

Having compiled a list of several people whom the committee feels are all qualified in some degree for the position to be filled, the committee should rate the prospects in the order of the committee's preference. This should be done on the basis of an intelligent analysis of each prospect's qualifications for the particular job. The committee's first choice should, of course, be rated No. 1, and so on down the list.

Step Five—**Interview the Prospects.**

The first-choice prospect will, of course, be the first prospect interviewed.

It is important to arrange an appointment for the interview. There are many reasons for this, but one important reason is that the interview should be in a fav-

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orable atmosphere, unhurried and without distracting interruptions. Sometimes this can best be done in the prospect's office; sometimes in his home; or it may be necessary to resort to a luncheon or dinner engagement; or perhaps to the golf course or a fishing trip. But whatever the environment, it should be such as to provide for unhurried discussion of the matter, and for proper consideration to be given. This is not always possible in a "spur of the moment" interview.

In making the appointment it is not wise to state the exact purpose of the interview. Since the prospect will almost certainly ask the purpose, it might well be stated in general terms, such as, "We want to talk to you about a matter of vital importance to our church." Or "We have a church problem with which we believe you can help us." But do not state what the problem is. If the prospect knows in advance what the purpose of the interview is, if he has any reluctance at all about accepting the position, this will enable him to fortify himself with excuses without a full and complete understanding of what is involved.

Do not hesitate to use someone outside the committee for the interview if doing so will enhance the chances for success. It might even be advisable for the committee to ask a friend or associate of the prospect to arrange the interview, as well as to participate in it. You never catch big fish with a small hook.

Never, under any circumstances, should the interview be anything other than a personal, face to face, interview. Telephone interviews may appear to save time, but in the long run they only take more time. It is much easier to say "no" on the telephone than in a face to face situation.

The interview itself should be conducted on the basis of a committee interview, with at least two members of the committee present. It is not so easy to refuse the request of a committee as it is that of a single individual. This is not in any sense "high pressure," which certainly should be avoided. The presence of more than one committee member simply lends dignity to the interview, and is flattering to the prospect. In addition, two or more people can always provide more information about a situation than one person. It goes without saying that the committee members should be thoroughly informed about the responsibilities of the position.

The interview is fundamentally a selling interview. Naturally, no successful salesman would even think of trying to sell a product until he was thoroughly familiar with it, including its weaknesses as well as its advantages. And he would also want to know something about the needs of his prospective customer. A successful salesman would feel a little foolish trying to sell an electric appliance to a resident of an isolated area where no electricity was available. So the committee must know something of the interests of the prospect, as well as something of his training and experience.

In recruiting church workers it is well to stress the opportunities for service to God and the church. It is surprising how much people will do for their church. It satisfies a natural spiritual need for opportunities for service.

Never be afraid to be perfectly frank about the time and effort involved. A prospect who accepts responsibility with a full and complete knowledge of what is involved in the way of time and effort will be much happier in the position and do a better job than the person who accepts in the belief that not much time or effort on his part will be required. An important person will not be flattered by an invitation to accept a position which he recognizes as being less than he is capable of. It offers no challenge. This is a vitally important point. Many a volunteer has been unhappy in a position and has done poor work, even though well qualified by training and experience, simply because he was not told the whole truth about the job.

Good salesmanship indicates that the committee should not press too hard for an immediate decision if the prospect shows hesitancy in making a decision. He may have valid reasons for postponing a decision. There have been occasions when a good prospect has been pressed too hard for an immediate decision and therefor has given a flat refusal, whereas an opportunity to consider the matter and consult with family, friends or business associates might have resulted in acceptance. If the committee members feel that the prospect is about to refuse, oftentimes the decision can be delayed, thus providing opportunity for use of additional influence through family or friends. It is better to postpone a decision than to accept an immediate and flat refusal. Of course, the ultimate decision may still be a refusal. But at least opportunity will be given for sufficient consideration to be given the matter.

Once a refusal has been given the committee should proceed to the next prospect on the list. The appointment and interview process should be repeated just as with the original prospect.

It is particularly important that the committee continue to function as a committee, rather than dividing its forces. At this point it will be a temptation for the committee to decide that, since it did not succeed as a committee in winning its first prospect, it can save time and effort by dividing its forces. This is a grave error. In the first place, it loses any advantage it may have in functioning as a committee. And it is entirely possible that it might suffer the embarrassment of having two different prospects, interviewed by two different committee members, accept. Hence it is vitally important that the committee continue to function as a committee. It may take a little more time and effort, but the results will justify the extra time and effort.

If the second prospect also refuses the committee should follow on down the list of prospects in order. If the suggested procedure is carefully followed it should seldom be necessary to go beyond the second or third prospect on the list.

***Step Six*—Training.**

This is one of the most important steps in the entire procedure, yet one which is all too frequently neglected. No matter how well trained the new recruit may be, and no matter how much experience he may have had in similar work, this particular job is going to be a little different than any he has had before. So the more training and orientation he can be given in this particular job, the easier the job will be and the happier the recruit will be in the job.

Too often a committee feels its responsibility is ended as soon as it receives an acceptance. The result is often an unsatisfactory experience for both the recruit and the organization. The new worker usually fails to do a satisfactory job and becomes embittered and unwilling to accept any such responsibility in the future. And the organization decides that, after all, the individual was not as well qualified as it had thought, and it decides not to ask him to accept any further responsibilities. This is tragic for both the individual and the church. The individual becomes soured on unselfish service because he did not receive the help in the form of training which he probably felt he needed. Many fine leadership possibilities have been lost to churches in this way. At the same time the church loses in two ways. It fails to receive the maximum benefit which proper training would have brought out in the individual. And it quite often loses the individual himself.

Perhaps the training of recruits is not properly the responsibility of the personnel committee. If not, then some other committee or individual must be assigned this task. But under no circumstances should it be omitted. Successful personnel practice dictates that it must definitely be assigned to someone. It might be a special training committee, or it might be a supervisory officer. It matters not who does it, so long as it is done.

It might appear that this is an elaborate plan for doing something which seems much less important than the plan would indicate. But the use of such a plan will help secure more efficient and dedicated workers in the church and thus will bear fruit.

But it should be remembered that no human plan is perfect. In fact, it will be no better than the humans who put it into effect.

This plan has been tried, and it has worked.

It is not enough to appoint a committee. It must be given the tools with which to work, and the understanding, to do a satisfactory job.

How to Make Your Committee Work

Donald O. Bjork

Mr. Bjork is pastor of the Christian Fellowship Baptist Church in suburban Buffalo, New York, and an instructor in the Buffalo Bible Institute. He has studied at the Universities of Buffalo, Richmond and Minnesota and has done graduate work in educational administration.

Most churches have a number of special and standing committees ranging all the way from official boards to committees on transportation, entertainment, visitation, and social matters. Each one is given a job to do, but more often than not, it seems to the weary pastor, the committee begins its job with a burst of enthusiasm, and then flounders about the rest of the year not accomplishing anything.

One wag commented that a committee is a minority who don't want to do a job appointed by the majority who don't know how to do it. Obviously, the converse is also true of some committees.

According to Webster a committee should function "to attend to any matters or business referred to them" by the larger appointive body. Pastors and church leaders know that, at least in theory, a committee is a good idea, for an issue can be studied at greater length by a smaller body set up to examine it exclusively than by a large group interested in a number of other issues too.

The first step is to appoint the committee. Right here is where many committees bog down. If someone does *not* want to get things done, he will appoint a committee chairman who has no interest in the matters of the committee. Committee chairmen should be picked with much prayer and study. It is often wise to allow the committee chairman to form his own committee from those whom he knows to be vitally interested in the matters or business of the committee.

Practical considerations often contribute to the success of a committee in securing results. Two men who see each other regularly because they work in the same office might function better together on a committee than two other men who know much about the matters of the committee, but can never get together.

The pastor will do well to impress upon his embryo committee the usefulness of it, and challenge the members to wholeheartedness. If the committee chairman is new at the game, he should be instructed to read *Robert's Rules of Order* or some other book on parliamentary procedure.

The Responsibility of Each Committee Member

The first responsibility is extremely obvious, but often violated—a committee member must be present at committee meetings. Furthermore, he should come to the meetings prepared to participate. His ideas are as valuable as any other member's, and he should help decide on ways and means of working as a group.

A key word in good committee function is *interaction.* Each committee member should be a good listener, seeking helpful insights and ideas from his co-members. He should always request, clarification of a problem when he does not understand it.

A wise committee member will observe the entire committee process, making suggestions for improvement, and will happily assume the various responsibilities and roles needed from him.

An "it won't work" attitude should never characterize a committee member. The group will have to be somewhat experimental in its approach, trying and testing ideas against experience, finally coming up with a solution to the problem which is not only ingenious but practical.

The Responsibility of the Chairman

The first job of the chairman is to make sure that the committee members really know each other. Don't take this for granted, even in a small church. Once this is done the chairman must establish, with the help of his committee, the ground rules of the committee. To be effective he must have done a considerable amount of pre-conference planning for the work of the group.

Once the committee is functioning the leader will help the committee to proceed with future planning and deciding. He will call on the group to clarify muddy issues, analyze each pertinent issue, and summarize the problems and suggested solutions.

A good leader will pride himself on knowing how to draw out the "timid soul" and keep dominant Dan from monopolizing the committee's time. He will know in particular what each committee member is qualified to contribute, and will make every effort to assist the secretary who must place on paper the sometimes intricate decisions of the committee.

The Responsibility of the Secretary or Recorder

The main function of the secretary or recorder has always been to record the main problems, issues, ideas, facts and decisions as they develop in the discussions

of the committee. But to excel at his job the secretary must be able to summarize at any time the points of discussion and various reports before the committee.

The secretary wisely allows the committee to word any resolutions, recommendations or motions made to the larger body such as the church congregation. He should always consult with the group before a final report is given and is responsible for getting this report to the proper source when action is to be taken upon it. The secretary can do a real service to his committee if he attends all inter-group committees to clear ideas.

Some Do's and Don'ts of Committee Work.

Here are some fundamental rules for committee chairmen and members to observe:

1. There is a big temptation for the chairman to "save time" by telling the group the right answer or "how to do it." Don't do it! . . . each person should do his own thinking. A committee is not a debating society, however, and thinking should be creative rather than combative.

2. Spend more time finding the problem, and you'll need less time to find the answer. For example: which ideas, experiences, and differences are relevant to the discussion and worth airing? Don't fail to summarize each finished major point especially after a long discussion. Use the words of the committee members rather than your own.

3. If an idea is not fully palatable, don't pretend to accept it. Find out what assumptions are involved in the contribution. Don't throw out the baby with the bath water by adopting an "either-or" attitude. There is some merit in almost all suggestions. Integrate this part of a suggestion with another suggestion and you may come up with a solution. By all means do not gloss over differences . . . probe them with questions to make them clear and sharp. Ask for a "such as."

4. If an important matter is not clear, do not pass it! How many times have you been relieved when somebody asked for clarification on a point which had not been clear. Don't hesitate to ask. The fellow next to you is probably puzzled over the same thing.

5. Silence can be golden. Confusion over diversity of opinions can often be cleared up by a restatement of the precise issue under discussion, and a pause to let it sink in. After the pause the committee members can often bring into clearer focus the root of disagreements.

6. Do not monopolize the discussion. The rule for all committee members is to *make short statements, not speeches.*

7. Use special care in representing the position of the minority. If a position of merit is not represented on the committee membership, present it as if you were an adherent of the idea, then explain your disagreement.

8. Don't kill time in committee work. Limit time for discussion. Do not try to do too much in too limited a time. On the other hand do not spend more time than is necessary to arrive at a decision. If the discussion wanders, restate the question and get a new start. If a side issue comes up, put it squarely to the committee whether or not it wishes to pursue it further, or return to the plan of discussion originally adopted.

9. In all committee work it is imperative that the committee not direct its discussion toward the leader, but rather to interact with each other. No two members of a committee should get into discussion with each other.

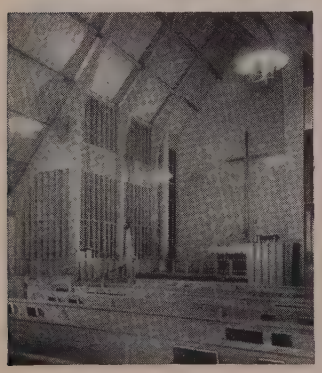
Consult the Experts

Sometimes it is wise to invite a person well-trained in the area of discussion to sit in on the meeting in an advisory manner. A trained educator would be of special help to a Christian education board, for example, when the subject of release-time classes is under consideration. This would enable the committee to move quickly toward the solution of its problems.

Church committees can get the job done if each member trusts the group as a whole. There is not a single person on a committee, in most cases, who is not superior to the others in at least one area of interest. Thus, in committee work it is often true that the group can see farther than its best member, for the combined experience of all is richer than the experience of one.

Trinity Evangelical Lutheran Church, Saint Paul; Architects: Max and Gerald Buetow, Saint Paul; Contractor: Kraus-Anderson, Saint Paul

"informality with character"



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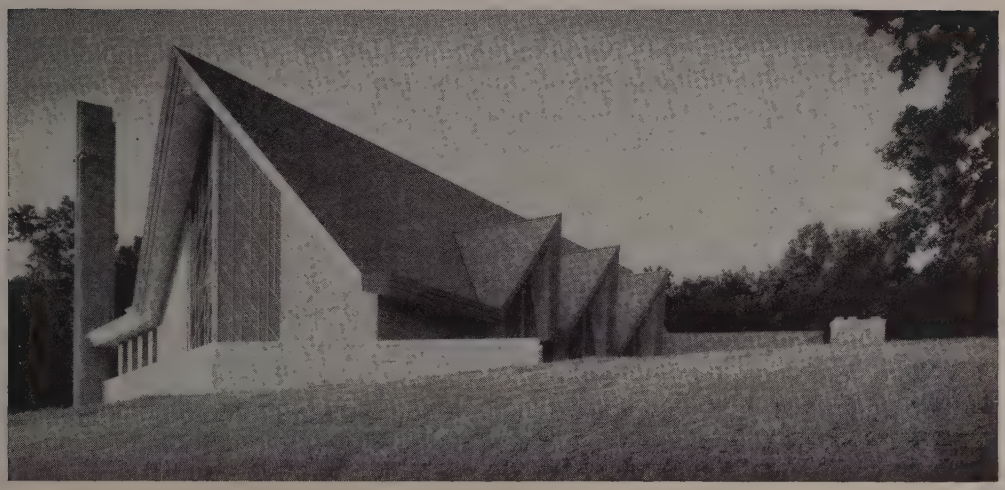


"...Ye Are Come Unto Mount Zion"

(Hebrews 12:22)

The Zion Evangelical Lutheran Church of Kalamazoo, Michigan, is situated on a high knoll overlooking two main arteries of traffic. Both architect and people were guided in planning and executing the building by the Biblical quotation which is the title of this article.

Architect
Charles Edward Stade
Liturgical Consultant
A. R. Kretzman
General Contractor
Miller-Davis Company

The Zion Evangelical Lutheran Church of Kalamazoo, Michigan, joins other new churches in eliminating space for the choir in the chancel area. Perhaps in response to the strong voice of choir directors who do not like the divided chancel for musical reasons, perhaps in response to the voice of certain traditions, perhaps also in response to the appeal of simplicity, an increasing percentage of new churches of contemporary design are placing the choir and organ either in a transept or in a rear balcony. Musically the trend is a good one, and also it is a more honest expression of many liturgical traditions.

But the choirless chancel is not the only thing to note in this clean-lined, straightforward building. The architect, Charles Edward Stade, has been honest in his use of materials. Ornamentation without significance has been eliminated. Materials were chosen for their functional value as well as esthetic appeal. Where brick is used it is exposed. Even the lectern, the communion table (or altar) and the pulpit are an integral part of the masonry in the chancel area. One senses unity and wholeness in this kind of treatment of the physical aids to worship.

The lines of the church were consciously developed to sweep man's thought from himself upward toward the Almighty, and to reflect the theme which pervaded the thinking of architect and people—the transcendence of God.

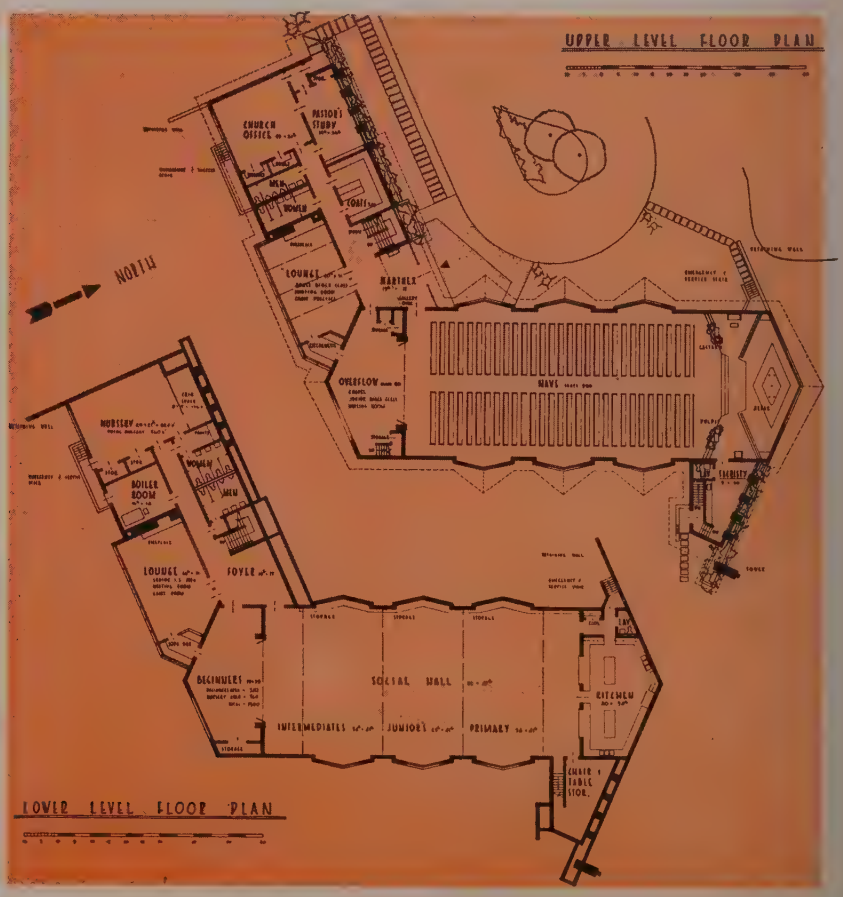
The main entrance to the church is found in the angle joining the educational and administrative wing with the body of the church. From this entrance, or narthex, one may enter the nave, the lounge, the overflow area, the church office, the pastor's office or the stairwell to the lower level of the church. The choir balcony is also accessible from the narthex.

Certainly this approach to the traffic problem is a valid one. Many a church suffers either from "schizophrenia" or from "claustrophobia" in this regard; either they have many different entrances with no unity, or passages are much too crowded. With churches being used for multiple services, and the concommitant, church school classes during the worship hour, it seems to be increasingly necessary that central distributing and meeting points be developed.

The church is built on two levels, as one can note from the accompanying plans. Some of the objections which are raised among contemporary architects about the wisdom of multiple levels are answered by the fact that the building is placed on a grade. The lower level receives fully as much light and air as the upper level. There is no conscious feeling of being in a basement when one is on the lower level.

Noted with commendation are the spacious offices for the administration of church affairs. The large pastor's study (twenty-two feet, six inches by twelve feet, six inches) provides in addition to a comfortable and uncramped office for personal and consultative use space for small committee meetings. The main church office (twenty-three feet by twenty-one feet, six inches) is equipped with adequate storage space. A large walk-in safe is provided.

The focal point of the entire edifice is the large stained glass window designed by A. R. Kretzman and executed by Gianinni and Hilgart of Chicago. It is a visualization of the Biblical passage ". . . ye are come unto Mount Zion," which is the theme of the church. The window is twenty feet wide and extends from floor to ceiling in the chancel, a height of forty-two feet. In itself it is a dramatic reredos. The left half represents the old covenant —the Old Testament, and the right half the new covenant—the New Testament. Scenes from the two Testaments, symbolically presenting the two approaches to Mount Zion, are found. Of especial note is the great triangle which forms the base of the window, symbolic of the trinity, surmounted by the words "Glory be to the Father, and to the Son, and to the Holy Ghost." D.F.S.



The Zion Evangelical Lutheran Church, Kalamazoo, Michigan. Built on two levels, the church has been designed in a logical pattern, with multiple use being made of most areas.

The Minister's Office—has been made large enough so that meetings of small committees can be held here, yet has furniture which imparts a homey atmosphere.

Photos for this article by Hube Henry, Hedrich Blessing.

The Pulpit—Note how the pulpit is an integral part of the masonry structure of the church. Straight clean lines characterize the whole building.

Following is a list of contractors and suppliers who participated in the completing of the building:

General Contractor—Miller-Davis Company, Kalamazoo, Michigan.

Plumbing, Heating and Ventillating—Miller-Davis Plumbing and Heating Company, Kalamazoo, Michigan.

Electrical—Sanderson Electric, Kalamazoo, Michigan.

Brass Altar and Chancel Accessories—Van Dam Iron Works, Grand Rapids, Michigan.

Altar, Pulpit, Lectern and Communion Rail and Millwork—Miller Lumber Company, Kalamazoo, Michigan.

Office Furniture—Ihling Brothers Everhard Company, Kalamazoo, Michigan. Desks by Shelbyville, chairs by Milwaukee Chair Company and upholstered furniture by Modernize.

Organ—The Reuter Organ Company, Lawrence, Kansas (Installed originally in 1950 in another building and relocated by the Aebel Organ Company, Royal Oak, Michigan.)

Pews—Central Manufacturing Company, Little Rock, Arkansas.

Stained Glass—Gianinni and Hilgart, Chicago, Illinois.

Wood Arches and Trusses—Rilco Laminated Products, Incorporated, St. Paul, Minnesota.

Stone work—Valentine Stone and Marble Company, Kalamazoo, Michigan.

Brick—Whitacre-Greer Fireproofing Company, Waynesburg, Ohio.

Hardware—LCN Closures, Princeton, Illinois.

Finish Hardware—Russell and Erwin, New Britain, Connecticut.

Safe—York, Canton, Ohio.

Boiler—Pacific Boiler Company, Detroit, Michigan.

Burner—Iron Fireman Manufacturing Company, Cleveland, Ohio.

Controls—Minneapolis Honeywell, Kalamazoo, Michigan.

Valves and Pumps—Bell and Gossett, Morton Grove, Illinois.

Convectors—Young Radiator Company, Racine, Wisconsin.

Plumbing Fixtures—Crane, Chicago, Illinois.

Fabric Folding Doors—Holcomb and Hoke, Indianapolis, Indiana.

Asphalt Tile—Armstrong Cork Company, Lancaster, Pennsylvania.

Shingles—Philip Carey Manufacturing Company, Cleveland, Ohio.

Brass Fixtures—Hagerstrom Metal Craft Studio, Wheeling, Illinois.

Plate Glass—Pittsburgh Plate Glass Company, Pittsburgh, Pennsylvania.

Reinforcing Steel—J. T. Ryerson, Chicago, Illinois.

Structural Steel—Mississippi Valley Company, Melrose Park, Illinois.

Sanitary Partitions—American Sanitary Partition Company, Long Island City, New York.

Floor Drains—Josam Floor Drain Company, Michigan City, Indiana.

Hydrants—Woodford Company, Des Moines, Iowa.

Blower Fan—American Blower Fan Company, Detroit, Michigan.

Community, Complacency — and the Prophetic Note

Editors of Protestant religious journals throughout the United States and Canada were treated to a varied bill of fare at a recent three day meeting in Philadelphia of the Associated Church Press, an organization embracing some hundred and fifty magazines representing nearly all shades of Protestantism. Much of the time was spent in analyzing the contemporary situation and anticipating future trends. Speakers ranged from the managing editor of a popular mass circulation magazine to the dean of a theological seminary.

Professor William Hordern of Swarthmore College set the tone of the meeting with his survey of the rapid changes in religious thinking in American life. Ten years ago the word heard most frequently on college campuses and in intellectual circles was "anxiety." Now college students are "incredibly complacent." Even the college rebels of a few years back are currently meekly going to church, not because of conviction, but rather because of a desire for "fellowship." They, too, have become "complacent." That word was heard many times in the ensuing days.

William H. Whyte, Jr., of *Fortune* magazine, painted a frightening picture of the "organization man." To a greater or lesser extent, all of us, no matter what our profession or where we live, are victims of organization. Modern America has made organization its religion. It is even the religion, perish the thought, of the churches. Shades of "1984" were evoked when the giant corporation was described. Its personnel are all properly indexed on IBM cards and are chosen for advancement and change of job, not by men, but by the machine. Individual freedom and initiative, if not, dignity, are stifled.

In a sense, these two addresses were the keynote speeches of the convention. The rest was but commentary upon the theme.

The convention ended in what to this writer was a significant recap of the themes advanced on the first day. Dean Liston Pope, of Yale Divinity School, spoke brilliantly on the subject "Idols of the Intelligentsia," a survey of the false idols and images to which men and women of reason give their allegience. Again that word "complacency" cropped up, characterizing the outward form of life even of the "intelligentsia."

To a minister recently turned editor, the conference was both stimulating and disturbing. I found myself heartily in accord with Theodore Gill of the *Christian Century* when he rose at one point to rebuke some of those present for a careless use of the word theology, and their disrespect for the profound matters of faith. Articles on theological subjects had come in for both direct and indirect criticism as being unsuitable for popular denominational journals, those which are directed at the average man in the pew, found on the coffee table. We were reminded that the whole of what we, as editors of the religious press, are doing is theologically oriented.

Why theology has become a bad word in the modern American church I do not know, save that, perhaps, much of it seems to obscure, rather than reveal, the purposes of God. It is a point well taken, for obscurantist and ante-diluvian theology ought to be gotten rid of. But theology at its best is a systematic discussion and organization of the phenomena of religious experience. Sometimes this requires delving deeply into the mysteries of life and faith. It challenges heart and mind and soul. I suspect that sometimes the com-

(Turn to page 54)

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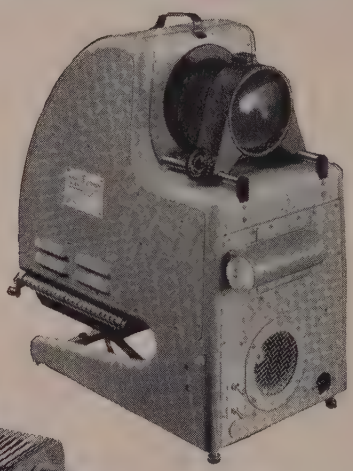

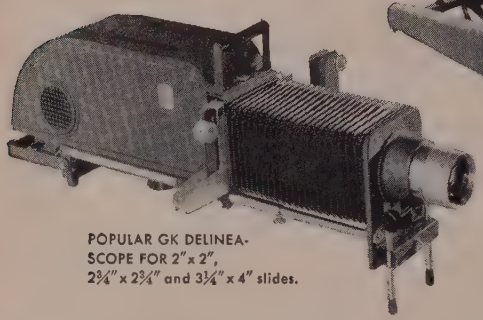

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Circle No. 18 on card insert

Listen to the Musician

Temple Dun

Must churches be designed in such a way that the music of the choir and organ suffers?

Most heartening to church musicians is the news that last year a new church building having a choir loft which does not separate the singers into two distinct bodies was the first choice of eighteen churches cited by the Department of Worship and the Arts of the National Council of Churches for general architectural excellence. It was Christ Evangelical Lutheran Church. Describing and commenting in the October, 1956, issue of *Church Management,* Edwin A. Lane observes:

> **The removal of (the choir and organ) from the chancel is true to tradition, for the placing of them in the chancel was an unfortunate and comparatively recent American innovation.**

See also the discussion on pages 89-90 in the same edition under the title, "What Do Our Church Buildings Say?" by John R. Scotford, church building consultant.

The choir in the chancel may be unfortunate for various reasons, but for purposes of this discussion I shall confine myself to speaking only as a church musician. The term "unfortunate" is an adjective well within bounds in describing the results of splitting a choir. Wherever the choir is placed, it should not be divided.

This award, although a significant step toward removal of one of the most serious impediments to church choral music, namely, the divided choir, will not suddenly usher in the day of light. This problem, together with the evils of misdirected organ tone and the acoustically dead sanctuary are in urgent need of open, honest and thorough discussion on the part of musicians, clergymen and architects, for, as a host of the first will readily testify, solutions to these problems are of the greatest importance to congregations seeking expressive and convincing worship music.

I once asked the director of a famous concert choir if he directed a church choir.

"No", he replied, "I'm getting too old for that."

Perhaps this man was not young, but I watched him play tennis. Take it from me, he certainly was not old. His reply was actually referring to the difficulties which challenge the church choir director.

As if the task were not hard enough at best, we make it unnecessarily harder.

Mr. Dun is currently the dean of the District of Columbia chapter of the American Guild of Organists and serves three congregations as organist and choir director.

The Rear Balcony Choir Loft

Although the location itself does not figure in the musical considerations, my advocacy of the rear balcony choir loft stems first from the fact that here the director, even if he also be the organist, is out of sight of the worshippers. I won't say it is impossible to worship with a choir director in sight, but I do share the prevailing thought that for him to be hidden is preferable. As a director myself, I can testify that the chances of producing desirable results are greatly enhanced when the director does not feel as restricted as he does when in view of the worshippers. This is especially true when directing amateurs, who are understandably less sensitive and responsive to subtleties than good professionals.

Even more important from the standpoint of production is the fact that in a rear balcony the choir can stand as a compact, unbroken unit. Not only must choristers sing; they must also listen. They listen for tuning, for blending, for highlighting a given part, for knowing what is happening and where they are at any given moment and, last but by no means least, in loud passages, especially those unaccompanied, the singers have a much greater feeling of security if they feel enveloped in the tones of their fellow singers. A small volunteer choir has a far better chance of producing a full-bodied, exciting tone standing as one unit where hearing is easy than when split into two parts.

The auditory problem of the divided chancel is not confined to the choir. It is shared by the congregation which looses the advantage of a directed tone, in that the opposite sides of the choir face each other.

Not alone from the hearing argument can the unbroken choir be defended. The visual aspect of the problem is almost equally perplexing. When a director is forced to conduct half his singers from the far side of the chancel and the other half through a mirror, which is even worse (for here the visual problem is doubled), he seems so far away, so remote, that there is a tendency for his singers to forget he is over there. This sounds ridiculous, but I know from my own experience that a director has far greater control when he is close to his singers, for thus they cannot help being aware of him. In this proximity, the choir has a chance to derive inspiration from the director's expression (assuming there is a facial aspect from which inspiration can be derived—certainly there should be). Paul Christiansen, director of the renouned Concordia choir, carries it a step further. He testifies that on numerous occasions his choir inspires him!

There are two more "angles" to this argument. These are literal angles—one measuring about 160 degrees and the other around 40 degrees. I refer to the respective angular sweeps through which the director can point to various sections and individuals in his choir—the greater angle, of course, referring to the arrangement which places the director in the center and the smaller to the situation prevailing in most divided chancels. Can it fail to be obvious that the degree of precision with which the director can point to the person he wishes to control is far greater in the former instance?

The Single Unit Choir in the Chancel

If a church has no plans for a rear balcony, it is still possible to have the director obscured from view and have the single-unit choir within the chancel by placing the organ console and a director's pit directly behind the altar with the choir arranged around them. In order that the choir be not recessed so deeply into the chancel that the egress of its tone to the congregation is impaired, the altar can be brought toward the congregation. The consequent sacrifice of symbolic depth back to the altar is amply compensated by the advantages to the choir, whose offerings occupy a far more significant place in the thinking of the worshipers than this detail of symbolism. The beauty and values of symbolism are not denied, but they should be viewed in perspective.

Once when Paul Christiansen was discussing his suggested seating arrangement for a choir, someone asked,

"What help can you offer for the divided chancel?"

Said he, "None!"

Olaf Christiansen, director of the excellent St. Olaf Choir, joins his brother Paul

in denouncing the practice of splitting a choir in two. He says, "The only reason for dividing a choir is for antiphonal singing."

I was expressing to Stephen Prussing, director of the choirs of New York Avenue Presbyterian Church, Washington, the fear that my church might use the divided chancel in its new sanctuary. He asked,

"You use volunteer singers, don't you?"

"Yes."

"Well, why make it hard for them?"

Placing the Organ and Organ Console

The question of placing the pipes of an organ in such a manner that they cannot be adequately heard by the organist seems to be such an obvious detriment that nothing need be said. Yet I know of a church that is just waiting for its building permit before it breaks ground for a new $300,000 addition, most of which will go for a new sanctuary, and, despite the fact that the organist has clearly told the building committee of the danger of having all accompaniments played too loudly, the plans which call for pushing the organist into a recession under the opening from which the entire organ tone will be emitted are proceeding unaltered. If the organist bears in mind the situation and has enough self-control to restrain his volume to a point below that which seems proper to him he automatically and obviously is deprived of some of the emotional impact of the music he is performing, which, of course, operates in a vicious circle so that he cannot do his best work.

This undesirable arrangement can readily damage the performance of the choir also, as I so well know from bitter experience. I recall a time when I was accompanying a choir in the singing of "The Lord Is My Shepherd" by Schubert, most of which, according to John Stainer's edition, is to be rendered very quietly. I had endeavored to train the choir to sing this expressive work sensitively and here, of all places, an assertive organ accompaniment would have been an irreverent intrusion. But what happened? Trying to observe appropriate sympathetic restraint I suddenly realized I couldn't even hear the organ myself!

To make matters worse—and this introduces another of these problems—the choir couldn't either. That became obvious when the organ volume was increased and the choir was found to be flat!

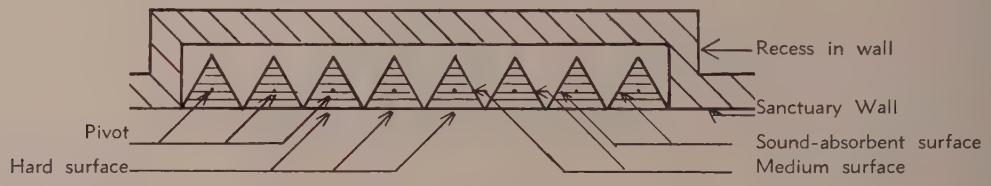
It had been common to hear the singers complain about the difficulty of hearing the organ. On the other hand, I had been told on more than one occasion that I and *all* of my predecessors in this job had tended to overplay accompaniments! What a ridiculous dilemma in which to place a hapless organist! Do I need point to the absurdity of designing an organ installation in which the congregation hears more organ than either the choir or organist? Whether a choir is placed in the rear balcony or the chancel, the results are most satisfactory when the organ speaks *directly* through the singers to the congregation.

Every additional corner the sound is made to go around poses another problem. This implies that it is better for an organ to speak from the rear wall of the chancel than from an opening in one or both of the side walls—that it is still better for it to speak from the rear wall of the balcony where it has the very least impediment. It also implies that if organ pipes *must* be recessed into chambers, these chambers should be as wide, as shallow and as open as possible. Extending walls so that they partially close off the opening of either the chancel or an organ chamber tends to create an undesirable tone pocket.

Using Sound-absorbent Materials

Acoustical difficulties generally spring from an over-zealous use of sound absorbent materials in sanctuaries. I recently heard an expensive new organ built by one of the finest builders. The result was one of great disappointment. Instead of the awesome splendor of some cathedral organ of comparable size and quality, the tone was absorbed so that it sounded—shall I say—mechanical and uninspiring. When the player lifted his hands the tone stopped immediately.

Since it is generally recognized that a longer reverberation is desirable for music than for speech, I have often wondered why it would not be possible for engineers to develop panels in the walls of sanctuaries and auditoriums which could be electro-mechanically altered to two or three reverberation levels. One possibility might be to have poles, of triangular cross-section, each surface coated with a material of different absorption coefficient—as the accompanying illustration demonstrates.



A novel suggestion for varying the acoustical qualities of a church.

They could all be rotated similarly and simultaneously about their respective central axes until a different common-front surface was exposed. This is but one suggested possibility and engineers and architects could doubtless improve the design.

Over-use of carpeting, acoustical tile, porous (sandy) plaster, draperies, cork ceilings, and so on, absorbs the high tones much more readily than the lows. This leaves a distorted remainder with tonal characteristics tending to resemble the juke box of the beer hall. These low tones in themselves, to say nothing of the association factor, lack the lift, the capacity to inspire, which should characterize the music of morning worship. Adverse acoustical properties, of course, exert their damaging influence on choral as well as organ music.

Give the Director a Break

I once heard Paul Christiansen remark that the chief limiting factor of any choir is its director. Sometimes I wonder if he really meant it, but I'll have to admit that to us directors this is good food for thought. There is more truth *in* it than we might care to admit. Every rehearsal—every service—makes me uncomfortably conscious of my own inadequacies. I imagine this experience is far from being mine alone.

The human limitations are too many now. Let us stop manufacturing others!

MEANS WITHOUT END

Its grammar correct, illustrations so neat,
I n'er knew a sermon could be complete:
Cohesive, emphatic, repetitive, too,
I used all the syntax that I ever knew.
The clauses and phrases were balanced so well,
Its points and conclusions a moron could tell.
Its text was so classic, its diction so fine;
Sheer genius in writing stood out in each line.
Why it was a dud I don't know till this day,
Unless it could be I had nothing to say.

Graham Hodges

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On Being a Minister's Wife

This summer we celebrate our 25th wedding anniversary and that means that I have been a minister's wife for 25 years. I know of no other profession I would change places with nor do I know of any more enviable position than of a minister's wife. Just in the last few years have I been able to decide the really important things for a minister's wife to do and the things she can very well let go. I've read many books and articles about her but I'm always "let down" when so much time is spent *doing things* and so little just *being* as God would have her be.

The First Essential— Time for Prayer and Meditation

I would say the first essential for a minister's wife is her own daily meditation and prayer time. This is a "must" and the time must lengthen as she grows. If she can constantly be practicing the presence of God she will not waste time over past mistakes, over feeling sorry for herself, over imagined slights or envying those in her husband's congregation who have "much of this world's goods"—she will always be thanking God for the things she and her family can do without so they may give more.

She should know and love the Bible and spend much time with it, reading it to her children. This goes hand and hand with her daily meditation and prayer time. Her children will learn young that the *only important book is the Bible*—not just for the time spent in reading it but for the daily living of the minister's family. (I fall far short here, but don't tell a soul, please!)

She should have a burning desire to start prayer groups and not be satisfied until every church she knows has a prayer group. The prayer group she never misses —the same regularity as Sunday worship —unless she is ill or *must* be out of town.

No Time for Money-making Schemes

I am very sure that she has no time in her busy household for any money-making schemes that the women's group or any group plans for the church. She has far more important work in lightening her husband's work, in remembering the sick, the shut-in or the lonely, and no part of her energy or time should be given to "pink teas," rummage sales or what-new-thing-have-you-thought-of for making money?

She should be sold on tithing; the should be the "joyfullest" giver in the congregation—for hasn't she had the added benefit of learning much from her husband? And think of all that has been given her! I once heard a high compliment paid to the shepherdess who wanted to take a leadership training course on stewardship and her husband said, "My dear, you don't need that; you already give away all that we have!"

Educating the Flock

If she needs an outlet for her talents a wonderful one is missionary education. She can see that all programs are missionary vitamin-filled. She can recommend good reading—unless with all the TV and radio she has forgotten how to read; then maybe she could get one of Laubach's reading charts and learn all over again! She always has at her fingertips program material, especially along the lines of prayer, tithing, direct giving, missionary education, evangelism, Christian education and healing, a fine field that has been so little explored in the average church. The unimportant program material such as "how many birds and bees are mentioned in the Bible" she has no time for, but if it is the new translation by Phillips she has it—or any helps on the Bible. (They are in her husband's library.) The important books on the Christian faith and way are in her possession and they are lent freely, always with a prayer they will be read and understood rightly. She knows the important books for children—especially books about the Bible and prayer, and the new missionary study books she encourages the church to buy for the church's library. (Many of them are so valuable that they are in the minister's library too.) She has no time for articles or books that do not reflect Christian attitudes. She is an avid collector of helpful booklets and she gives them freely.

Mrs. Ogden is the wife of Seymour Duane Ogden, a congregational minister in Sabetha, Kansas, and the mother of four children. She is serving as Spiritual Life Secretary for the Kansas Congregational Women's Fellowship, and is a contributor to a number of publications.

Margaret Ogden

A Good Follower

It is not at all desirable that she is a leader of the bluebirds, campfire girls, PTA, nor that she belongs to all the clubs that invite her. She does not even need to be a good leader in the church but she should be a *good follower*—that is what counts. She can make suggestions from the "side lines," she can *help* plan programs, but she should never do a job that a member of the congregation *can do* and *needs to do*. She should have *time* for her church. Some women like to get their minister's wife so busy in outside organizations that she hasn't time for the church —this partly excuses their own half-heartedness, and if she doesn't know her own mind she can very easily be led astray or worn out with unimportant things. She dosen't even need to know all the answers, if she is loving and thoughtful and willing to be taught. It is refreshing to see a wife that is teachable. Some get in ruts where it is hard, if not impossible, to give them a new idea.

I have seen a wife "take over" and, when she moves, a group in the church disbands; it may be a prayer group, a study group, or what have you. Some aren't happy unless they are running everything and making all the decisions. It takes a wise wife to know when to talk and when to keep still. If *I ever learn,* I will be in heaven!

I think she should be as exacting with the parsonage as if it were her own home. The children should not be allowed to run riot—nor should she let the neighbor's children. She should be as careful with the built-ins, range, lovely new floors and new paper as she would be if it were her own. She should teach her children respect for the parsonage in a special way.

Helping Her Husband

One thing that has been very important in my work is my stenographic ability (and I'm not a whizz on this). Being able to type, cut stencils, stuff envelopes, address envelopes by the hundreds has always kept me pretty close to the preacher. We've always served small churches which didn't think they could afford a secretary and hardly a week passes that I don't more than tithe my time. Someday I'm going to get me a job for I *like* the work! I don't mean by this that the minister's wife must be able to do stenographic work to qualify. Some have talents along the line of music, art, writing that would prove as enriching for the church and her life and would help her husband too.

Her Rewards

In every congregation are those lovely helpful souls who at the most unexpected times bring fresh meat from their locker, freshly baked bread, doughnuts, cookies or who fix a dish on the day when stenographic work has been heaviest. The minister's wife should constantly be praising the Lord for all the fine members who do so many understanding, generous and sacrificial things. She should even be thankful for the objectors and irritants—for they have made her and her husband grow in grace.

She needs spaces in her days; she should not have a rigid schedule so that when the unannounced guest comes she feels pushed and crowded. She must have time to help any who need her. They may be time-wasters but she can always have a mending basket handy, and it need not be time lost.

How prone she is to see the shortcomings of many. If she can see only their good points what a help she can be to the whole congregation! If, when she is inclined to criticize she will first see if her own house is in order, she will let go of criticizing altogether. When she gets her whole life in line, all negative things will drop away. She will remember that "underneath are the everlasting arms"—"She will be kept in perfect peace whose mind is stayed on Thee." She will "trust and obey" and do it all joyfully. It is done for the Lord and not for the praises of the congregation.

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

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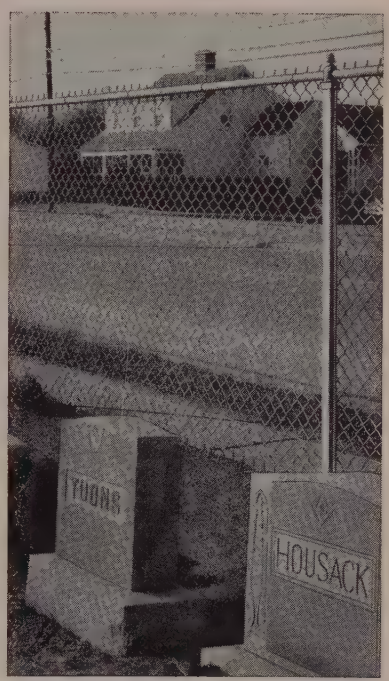

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Circle No. 21 on card insert

Priming the Preacher's Pump

David A. MacLennan

The Church of Lost Souls

Every truly Christian church could be described as some churches are officially named—All Souls' Church. Undoubtedly in your church intelligent persons assume that theirs is a church for all souls, whatever the color of their skin, facial profile, economic or cultural status. "Behold, all souls are mine." (Ezekiel 18:4)

But what should disturb loyal Christians is the possibility that they may be members of the largest Protestant church in America, the Church of Lost Souls. *One may be a parishioner of Lost Souls and not even know it!* Or one's husband or wife, or best friend, or neighbor. There is only one qualification for membership in this distressingly large congregation: failure to join the church which is nominally his church where he now lives. Or, if he did stand up once to be counted as a member, he stays away except on the "high days" (Christmas, Easter), or when he feels like it.

Is the Church of Lost Souls actually the largest in our nation? Dr. Elton Trueblood is sure of it: "The United States of America is often mentioned as a Christian nation," he writes, "but on any normal day of worship there are at least one hundred million citizens of this nation who are totally unconcerned."

Moreover, our people made certain promises when they united with the church. One contemporary Christian leader puts it this way:

> **When we took our daily jobs we agreed to be on hand so many days and so many hours. When we united with the church, we covenanted before God and the congregation to be regular in public worship. One of the saddest statistics in Protestantism is that only twenty-six percent of the membership of a church is present on a Sunday morning. Imagine how the world's work would be done if only twenty-six percent of the employees appeared at office or shop—or if you appeared only twenty-six percent of the time agreed upon.**

Pastor of Lost Souls is the Reverend Dr. Time. If you could look at his membership lists you would find entered opposite each name, "Destination unknown."

Of course, there are valid reasons for absenteeism: chronic illness, employment on Sundays, advanced age. But people need to face one fact squarely: *"Death often announces its victory first in the extremities."* "Sleeping in" on Sunday morning, habitually hanging a "vacancy" sign on one's favorite pew, may be the first intimation that rigor mortis of the soul is about to set in. Absence from church may be the outward and visible sign of an inner atrophy of concern about the mighty intangibles for which a church stands. Let's not belittle church attendance as a marginal matter.

What has this to do with your church? Attendance from September to June may show a higher average than the national average for Protestants. But we cannot be complacent when less than fifty percent of your membership participates in divine worship week by week. Tell your people to leave the Church of Lost Souls at once! Ask them to transfer to the church they now attend. Encourage them to pay back part of the time they borrowed for their own purposes on past Sundays!

Next, *help them resolve to bring at least one person into the fellowship of Christ and his church in the next sixty days.* Ask them to give the names of any "prospects" to you. Most churches do not have enough "recruiting officers."

Ask your people to join you today and every day in the Chinese Christian's prayer: "Lord, revive Thy Church, beginning with me!"

Dr MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School.

SERMON SEEDS

We have four Sundays in the month of July. The first of these we might call "Independence Sunday" with an appropriate sermon for the day.

I. *How Independent Should We Be?* Text: Romans 1:14, "We are members one of another," or, I Samuel 25:29, We are "bound up in the bundle of life." Robert Burns praised "the glorious privilege of being independent." Of course, no one likes to be dependent upon another's generosity or kindness. We need social security—insurance, assured income in times of sickness, unemployment, old age —but we like to provide it for ourselves. But isn't there a kind of independence that is impossible? (1) What about the person who is too independent to take advice? Napoleon Bonaparte was a famous example. He was warned not to invade Russia. But he laughed at such advice. It was in the snow and ice and blizzards of Russia that his Grand Army perished, even as around Stalingrad over a century later Hitler's forces lost out.

(2) Sometimes we never do become adequate for life until we admit that we cannot cope with it by ourselves. Who can tell how many individuals in various parts of the earth helped to produce one breakfast or dinner? Not only the farmers, the growers, but the people who packed the food, shipped, hauled, delivered it. We depend on a nameless army of people. "We are members one of another." "We are bound up in the bundle of life."

(3) How many anonymous creditors we all have! Some nameless encourager who called out, "Good," or, "Thank you," or, "Get in there and fight!" It is possible that we owe much more than we dream in our religious heritage to the cry of encouragement from nameless comrades. "One of the smallest packages we ever saw," reported an unknown writer, "was a man wrapped up wholly in himself." Let's not be so independent that we try to go it alone.

(4) Have you ever looked at a railway or plane ticket and noticed that a part of it reads, "Worthless if detached?" We

are, aren't we? Worthless if detached from our dear ones and friends. What about living as if we could be completely detached from the giver and sustainer of life? Can we really live without invisible means of support? Here are two texts to remember: "Without me ye can do nothing." (John 15:5) The other is: "With God nothing shall be impossible." (Luke 1:37) Independence is the way to disaster; the humility to ask for help is the way to safety; for there is no man who can deal with life alone, and there is no man who needs to deal with life alone. Each Sunday you have an appointment with a divine ally and he is as near as your need. He will meet you when you join a company of his friends in his house. He is a very present help in trouble or in success. Aren't you glad you are one of his dependents?

II. *Contact!* Text: Mark 5:27-28, "She had heard the reports about Jesus, and came up and touched his garment. For she said, 'If I touch even his garments, I shall be made well.' And immediately . . . she felt in her body that she was healed of her disease." One of the noblest poems of World War II was by a young American airman named John G. Magee. In his famous poem the flier told how he had "slipped the surly bonds of earth . . . and flung (his) eager craft through footless halls of air." At last he "trod the high untrespassed sanctity of space, put out my hand and touched the face of God." Can one really touch the infinite and ineffable being whom we call God? This is just what religious folk have claimed in every age. Anyone—you or I—may have direct contact with the divine Spirit. We may have, as religious thinkers say, encounter with the love that moves the sun and moon and all the stars.

(1) You and I make contact with God through the "living visible garment" of our creator—the beauty of the natural world. Of course, religion is more than devotion to beauty. Real living consists of more than being enamored of the aesthetic. But God is the infinite artist; the holiness of beauty is as real and may be as healing as the beauty of holiness. Open your eyes and look for God's signature in the loveliness of summer's sunlight and flowers. "Stay yourself and wonder," urged Isaiah. You may catch the "glory of his robe."

(2) But God is not only loveliness—He is Love. An early church father wrote that Jesus "attracts all by his unutterable beauty." An early English dissenter sang:

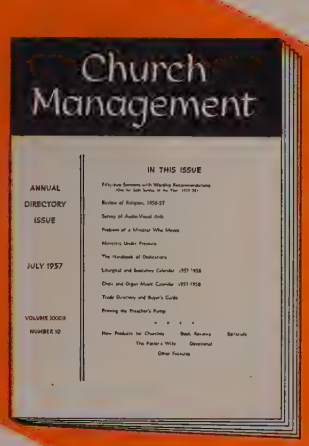
> **Fairer is He than all the fair**
> **That fill the heavenly train.**

He brings the Father near. In prayer we reach out to him, and find him drawing near to us. Where he comes there is light in the darkest hour; where he touches there is healing; where he lingers there is peace. You may make contact with him at any time. But there is one company and place in which you may be sure to find him. He promised he would make his presence known "where two or three are met together" in his name, in his faith and service. You may find him in church. In quiet meditation, in sacrament, in the preached word, in music, in prayer—a two-way heavenly traffic proceeds. We approach him, even as he draws near to us. "When thou saidst, seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek."

(3) But if you cannot go to church, even if you would dearly like to go, he will come to you. He comes often, if not always disguised. Haven't you felt his presence near when a noble physician or nurse helps the divine healing energies of God to reach a sick person? Haven't you felt that someone's coming to you was providential? That someone who steadied you when you were almost cracking under strain was an angel of the Lord sent to aid you? We make contact with God when we are helping some of his other children to a better way of living. He is known to us in the breaking of bread—to others hungrier than we ever are.

Said a great Christian, Saint Theresa, to her students, "I do not ask you to believe in God. I ask you only to look around you." Contact!

III. *Resources Available.* Text: Hebrews 2:18, "He is able to help those who



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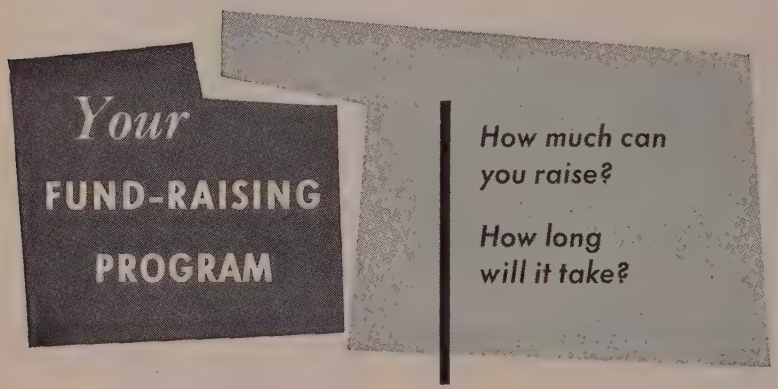
are tempted." Hebrews 7:25, "He is able for all time to save those who draw near to God through him." Ephesians 3:20, "He is able to do far more abundantly than all that we ask or think." An old story tells of a preacher of a more literal-minded generation than ours, who preached on the Last Judgment. Among the painful conditions to be endured by the impenitent wicked after death, he described the endless weeping and gnashing of teeth. One of his flock had a question: "What about those who have no teeth? How can they gnash 'em if they haven't got 'em?" Replied the stern pastor, "Teeth will be provided!" He was sure that divine justice would not be deflected by any lack of equipment on the part of the guilty. Most of us who believe in God believe that God is holy love, infinitely strong and infinitely tender. We believe that help is provided for us and that resources are available for meeting the requirements of living here and now.

(1) This is an authentic note of vital Christianity: adequacy to meet life's most difficult demands. And those who say they are able do not strut their own self-sufficiency. They don't bluster pridefully, "We are able." No, always it is, "He is able." He is able today, here, not just in the glorious yesterdays or the distant tomorrow. This is one of the wonders of life, that ordinary folk, even as you and I, find reserve strength in a crisis. Here is a person swiftly faced with the toughest of problems, a staggering load to carry, personal illness, the dying of a dear one, or the crashing of a cherished dream. And he rises to the crisis superbly. Every time I visit a hospital I come away both humbled and exalted by the heroism of ordinary souls.

(2) One marvelous fact about the resources God provides is that he gives his help before the need is experienced. One of the great books of the Bible is the book of Isaiah, aptly described as a treasury of the most brilliant and varied Hebrew prophecy. In the next to the last chapter there is a memorable statement of a truth (Isaiah 65:24). A poet is speaking, one who first listened then mused on what he heard. What he heard was a glorious promise made by the Eternal: "Before they call I will answer, while they are yet speaking I will hear." Doubtless the poet felt that God would anticipate his obedient children's desires before they could frame them in words. This is true for today and for us. Scientists assure us that provision for animal and human life on this planet seems part of some mysterious and benign plan. A directive intelligence is operating in this mysterious universe. A program is being carried out. Resources are available for its fulfillment. You can trust the great God to see this amazing "operation humanity" through to his wonderful goal.

(3) Wonderful, too, is the provision for our growth into spiritual maturity. He has made himself known as our creator, our father, our redeemer and lord, our guide and companion in many ways. Because he came to this planet in the person of his son Jesus Christ, we can understand him better, can join him in serving his grand design. Knowing our deepest need for forgiveness and acceptance, for direction and complete health of body and mind and soul, he gives us himself through the Spirit. He provided a community, a fellowship, a society in which we find aids to growth, helps to stability and peace in the midst of struggle. This community we know as the church. He gives us his renewal in the experience we call worship and prayer. Before we realize what it is we hunger for, he provides the food. Does this mean we must sit back and let God feed us? "My Father worketh hitherto, and I work," said the Lord of life. There are some things we cannot expect God to do. There are loads we can help carry, wrongs we can help right. But we remember the truth: "Before they call I will answer; and while they are yet speaking, I will hear."

IV. *Why This Waste?* Text: Mark 14:5-9, translated by Professor William



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Barclay. After the woman had anointed Jesus' feet with the costly ointment, the disciples "were indignant, saying, 'Why this waste?' For this ointment might have been sold for a large sum and given to the poor. And they were angry at her. Jesus said, 'Let her be. Why do you trouble her? It is a lovely thing that she has done to me. You have always got the poor with you, and you can do something for them any time you like, but you have not got me always. She has done what she could. She has taken my body and anointed it beforehand against my burial. This is the truth I tell you—wherever the good news shall be proclaimed throughout the whole world, the story of what she has done will be told, so that she will always be remembered.'"

Why this waste? (1) Because love, when it is real, must always have a certain extravagance about it. Love does not neatly calculate the less or more. Love does not figure out how little it can decently give. Love must, on occasion, be reckless. Love does not only do good things. Love does lovely things.

(2) Note this, too: Love sees that the chance to do some lovely things comes only once. If we don't take it, it may pass. Isn't it a pity that when you and I have an impulse to do something fine we may refuse? Is it because we are too shy, or feel awkward? If you feel like sending someone a note telling of your appreciation, or a gift, however small, telling of your love, don't strangle that impulse. If you have flowers to send, send them now. Can you imagine how that woman's impulsive kindness lifted Jesus' heart? God must admire the way so many of his human children help those who are in need of practical assistance. This kind of service we must never reduce or leave undone. What do we more than others for love's sake?

(3) This is the summer season, a time when some Christians may tend to become lax in church attendance and other signs and symbols of love for God. But even now we should think of ways in which we may show our gratitude for God's extravagant, unlimited love. There are many useful ways. You may not be able to give the equivalent of a costly vial of ointment; you may not be able to give your church a stained glass window or a carved furnishing of wood or stone. But you can bring some beauty into another's life. By so doing, you can say thank you for all of the beauty and love in your own life. God has done such incredibly lovely things for us. Let us do our share, and more, in return.

A humble knowledge of thyself is a surer way to God than a deep search after learning.
Thomas a Kempis

PARSON'S BOOKS-OF-THE-MONTH

Have you ever been excited by reading a book which you expected to be fairly interesting but not absorbing? I have recently had this experience in reading *The Late Liz—The Autobiography of an Ex-Pagan* by Elizabeth Burns. (Appleton-Century-Crofts. 342 pages. $3.95.) This is a fascinating series of confessions by a woman who has lived deeply and in every sense broadly. Liz Burns was as modern as tranquilizing pills, martini cocktails in the Waldorf Astoria, and the far too large sorority and fraternity she labels "The Don't Give a Damn Society, bored with God and such-like." Her marriages were unsatisfactory, chiefly because her own attitude toward them was unsatisfactory. Life itself was a bore, a problem, a kind of bitter laugh. That is, until she had what Brunner and other theologians would call a valid, divine-human encounter. Mrs. Burns writes well, with the sparkle and verve, colloquialisms and neo-profanity of the literate "skid row with silk sheets" society. This is a searching and moving book. It is the kind of true story we need to place in the hands of persons who come to us sans faith, sans hope, sans satisfying love, sans everything. Wit, realism, tears, and unexpectedly dramatic moments mark this spiritual pilgrimage.

Even if I had not read his first book, I would risk my reputation as a reader by recommending *Going His Way* by my

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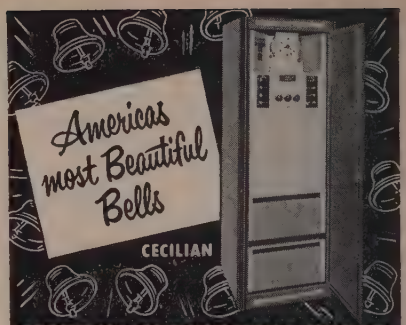
good friend Melvin E. Wheatley, Jr. For in the summers of 1955 and 1956 I preached in his beautiful, modern, Gothic church in Westwood, Los Angeles, and read some of his mimeographed and printed sermons while there. Mutual friends are his parishioners, and they are discerning judges of preaching. Result: A+ for Dr. Wheatley's sermon making and delivery! *Going His Way,* published by Revell last month at $2.50, consists of fifteen sermons Melvin Wheatley preached to his great congregations. As a sample of the kind of apt and colorful titles he uses, consider these: "The Way of the Temple: Maturation"; "The Way of the River: Identification"; "The Way of the Wedding: Affirmation"; "The Way of the Colt: Cooperation"; "The Way of the Tomb: Resurrection"; "The Way of the Presence: Continuation." But his skill relates to more than sermon titles. He is a master of the quick, vivid, staccato phrase, as well as of the longer but equally dramatic and effective sentence in the idiom of Southern California, 1957 A. D. Few contemporary preachers speak more relevantly to educated men and women than this growing prophet. He has been compared to his friend and bishop, Gerald Kennedy, and there is something of Kennedy's flair in Wheatley. But he is himself, as any man should be, as well as part of all he has read, heard, and acutely observed. Most ministers will like these sermons. A majority of laymen certainly would.

NOTABLE QUOTES

"So grandiose and far-fetched was my notion of Christ's kind of love that I never imagined it might be expressing itself in the act of rummaging through packed suitcases to find a particular gray silk suit Jim liked on me. It was a heck of a nuisance, but how could it be love? Love raised the dead, stopped armies, caused a mad dog to lick your hand, inclined Mrs. McNasty to lunch with the colored charwoman.

"It didn't enter my head that it might be a young soul's groping toward conquest of self that made me sandwich in that trip to Jim's apartment, that made me mix martinis, content not to taste one, that made me applaud a play I'd seen and told him about and he'd forgotten, that made me sit hour on hour in Harlem dugouts, listening with burst eardrums to Jim's pet be-bop, that at long last, steered the Lincoln back to the country to the Pattons' house, past our own driveway, past our own dark and empty house.

"It was, though—love was precisely what it was. To sacrifice, with no hope of credit, one's feelings, one's time, one's energy, one's interest, to another is a form of love. It had to be, for unselfishness is love. . . . No, the love of Christ begins wherever you are with whatever you have



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on hand. It was his love in me which kept me from making a jackass of myself when the moment came to say goodbye."—*The Late Liz* by Elizabeth Burns, page 271.

"One factor which, I believe, tends to weaken the hold of Protestantism and to produce an American public without vital religious interests is our inveterate habit of migration. I have recently been in Florida, which is being overrun these days by a Yankee horde, so perhaps I feel this at present with peculiar sensitivity. . . . The implication of social rootlessness behind such a fact (70% of all American families move at least once every decade) is staggering. How can Protestantism put its stamp deeply on a people who are here today and gone tomorrow? . . . The suburban church suffers from two things:

"First, there is the tendency to regard participation in the suburban church a matter of social good form, and to apply to it the same standards of success as obtain in the business and professional circles from which its members come. . . .

"The second problem the suburban church faces in dealing with our Willis Waydes is that in these days of giant corporations with plants and branch offices decentralized all over the nation, these young executives are seldom allowed to stay more than two or three years in a community. The suburban church rarely has time enough to make any deep impression on their lives."—Paul Hutchison in *The New Ordeal of Christianity,* pp. 112, 113.

"There is a quality of loneliness of life that is inescapable. No companionship, human or divine, can fully eliminate it. No mental diversion or physical dissipation can permanently cover it. Soon or late, in the biography of every man, there are pages which he must write alone. The acceptance of this fact, and an understanding of its implications, are of primary importance in the achievement of abundant life. . . . The story of Jesus in the Garden of Gethsemane is almost a perfect illustration of this truth. . . . In God's garden of experience we are permitted to walk much of the way with the crowds, part of the way with familiar friends, a little of the way with very intimate comrades—but some of the way we have to walk alone. To remember that is to be more eager than ever to share together when we can; and that is to be better able to stand alone when we must."—Opening and closing sentences of Chapter Twelve, "The Way of the Garden: Isolation," in *Going His Way* by Melvin E. Wheatley, Jr., pp. 121, 129.

"He came in a moment of time, but as T. S. Eliot has put it, 'a moment in time but time was made through that moment: for without the meaning there is no time, and that moment of time gave the meaning.' We still walk amidst the passing. We are still given over to death. But we stand as those united in faith with Him who has been lifted up out of the passing away that haunts us, bearing the wounds of our human wrong, and who offers Himself in every present time as the hallowing, reconciling, life-bringing Presence.

"Here we remember Him, who is the dearest, holiest part of our human path.

"Here we have communion with Him, who is the cleansing center of our human present.

"Here we look forward to Him, who is the crown of our human hopes."—Bishop Angus Dun in *The Saving Person,* Harper & Brothers, $2.00, p. 127.

"God has turned us loose in this, his glorious world. Equipped with his caliber, we can view life from five feet to infinity. We can limit our focus to the immediate necessities, or we can adjust our perspective to the ultimate destinies. But each one of us God has made responsible to adjust the range, to set the focus, and to trip the shutter of his own camera."—*Going His Way* by Melvin E. Wheatley, Jr., p. 155.

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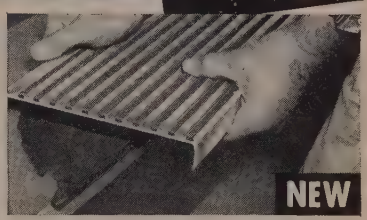

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The Folly of Hatred

Why do people hate?

We all need each other. Every man is having a stiff fight in earning a living, making adjustments, and looking for a bit of happiness. People hate each other? Foolish men! William James at one time concluded: "Man . . . . . is the most formidable of all the beasts of prey, and indeed the only one that preys systematically on his own species."

Self-defeating Hatred

Look at the price we pay for hating. Any good psychiatrist could tell endless stories of the self-defeating quality of hatred. Simley Blanton, in his new book *Love or Perish* describes a patient thus—". . . a quiet soft-spoken man in his late thirties, apparently friendly and cooperative. However, underneath the gentle exterior lay a spirit of ruthless aggression. He had won his success by a process of undermining several officers of his firm. He had gone about these maneuvers with cold and quiet determination until eventually the men found themselves ousted from positions they had held for years."

Then, as often happens, when hate and aggressions are triumphant, the patient made some foolish moves. His confidence was betrayed by three men whom he had brought into the firm. When Dr. Blanton finally ferreted out the entire story he saw that the defeats of the present had roots in hatreds developed in childhood. The conclusion reached by the psychiatrist is that men and women are constantly defeated by buried hatreds that go back to the past.

Hatred is folly because it shuts people out of your life. Even from a selfish standpoint such hatred is folly. Every man needs friends and not enemies.

Hatred is folly because of its damage to your person both physically and emotionally. Hatred upsets your digestive system, throws normal functions out of order, raises your blood pressure, and makes you less efficient to fight the battles of life.

Hatred is folly because it blinds us and we see men as less than children of God. This is well stated by Peter Viereck:

> ". . . men are filed in their own filing system
> With frayed manila folders for their souls,
> Once labeled *God's own image*: *us with care*—
> But now reclassified as *obsolete.*"

When we hate another man we mark him off our slate as worthless. This is an insult to God.

Hatred compels us to become victims of self-pity, frustration and unhappiness. A. E. Housman puts it this way:

> I see
> In many an eye that measures me
> The mortal sickness of a mind
> Too unhappy to be kind.
> Undone with misery, all they can
> Is to hate their fellow man;
> And till they drop; they needs must still
> Look at you and wish you ill.

Long time hatreds and grievances ruin your whole life. A friend tells a story of his cousin. She was a wealthy talented girl. She wrote poetry. She played the piano. She sang well. She painted beautifully. She had studied in Paris and Vienna. When she returned to this country she found that a railroad was demanding some of her land for a railroad right-of-way. Cousin Mary fought the railroad through the courts. She forgot her poetry. She forgot her music. She forgot her art. She spent her life fighting the right of the railroad to cross her property. All her friends dropped away. My friend visited her as a matter of duty. He would request that she sing or play, but after a few notes, she would put away the music and launch into a tirade against the railroad. He tried to divert her attention by asking what she had been painting or ask to see a new poem. But no interest was important in her life except the lawsuits with the railroad. Here was a life ruined—all that had been creative, delightful and beautiful—gone. Her life was living evidence of the power of hate to kill and destroy.

Displaced Hatred

Thus far we have spoken only of the hatreds which appear openly, the conscious and rational hatreds. However, the great evil of hatred comes out in its subconscious, irrational, and non-logical

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Dr. Luchs is the minister of the First Congregational Church of Evanston, Illinois, and widely known as a convocation and commencement speaker.

forms. Hatreds which are in the open and can be seen with the naked eye seldom go on to great evil. The hatred which causes untold damage is the hatred which is covered and masked. If we classified the hatreds which are dangerous, first we would look at displaced hatred. Stuart Chase tells of a situation in 1948 in Seattle. The authorities feared that a race riot would break out in a run-down housing area. A thousand families—300 of them Negro—were jammed into temporary barracks built for war workers. Tension filled the air, rumors ran rife, a stabbing was reported. Then interviewers went from door to door, trying to discover the extent of racial hatred. They were surprised to find almost none. Ninety percent of the whites and Negroes interviewed said that they felt "about the same" or "more friendly" toward the other group since moving into the area. *What, then, was eating them?*

These families were angry about the ramshackle buildings, the back-firing kitchen stoves, and the terrible roads inside the property. Many were worried about a strike. A series of frustrations from other causes had infected the whole community, and could have resulted in a race riot. Fast work by the authorities staved off the disaster. Once the true causes were discovered—buildings repaired, new equipment installed, the roads improved—the crisis passed.

There are always aggressive acts following pent-up frustration. The act may be transferred to another object; the psychologists call this displacement. A man rushed out of his front door in Brooklyn one fine spring morning and punched a passer-by on the nose. In court he testified that he had had a quarrel with his wife. Instead of punching her he had had the bad luck to punch a police detective.

The response is not always so healthy as this punching. Sometimes we are so frustrated that our aggression may lead to devious and calculated acts, the spreading of rumors, malicious gossip, deliberate plots to discredit.

Some day, scientists believe, we will find ways to work off pent-up feelings without hurting other people. If we are aware of how frustration works, we might instead of blaming those who hurt us just ask: "What are his frustrations?" or "What's eating him?" When you find yourself in a villainous mood at work, instead of turning the place upside down or

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Circle No. 36 on card insert

making life miserable for another worker, you might ask: "What's eating me?"—and remember that for three mornings in a row there has been no place to park.

Another type of displaced hatred is seen in the lives of over-ambitious people who never attained their goals. They set up ambitious goals far above their mediocre abilities. After years of struggle they realize that these goals will never be attained. These over-ambitious people who failed then turn their aggressions upon men who succeeded. In this super-ambitious group you often find the extreme radical or the communist. He saves face by joining a group which denies the ambitious aim which he once set up for himself. The next time you meet a person who carries strong hatreds, don't look for weakness in the persons he hates—look for the weakness within the hater. His next victim may be you.

Other people carry displaced hatreds because all is not well within their own families, office, shop or factory. Many of us are caught in social groups where we cannot work out our aggressions and hatreds because of business ethics and moral standards. Industry compels us to be loyal to the people within the organization. You can't blow your top at the boss. Custom decrees that we must not hate the members of our family. Maybe our sons and daughters have turned against us, or our parents dominate us, or our in-laws are impossible. Conscience will not permit us to turn our aggression toward our family. We must find a scapegoat. We find it easily in other groupings where our conscience gives us a gateway wide as hell. So, we take our hatreds to church, to school, to volunteer organizations where we are free to put our hatreds to work. When you find yourself the object of hatred say: "What has his son done to him?" or "Why has the boss berated him?"

The worst tongue lashing I ever received was at the hands of a school-teacher-librarian and deacon in the church. In the presence of a guest she outlined my sins. She called her shots and labeled her feelings toward me—nothing was left unsaid. The next day I learned that she was living under the iron hand of a dictator head-librarian who was having trouble at home.

Everyday life abounds with familiar examples of the way in which all of us use transparent excuses to give vent to our private emotions. The vice-president of a corporation is resentful because the board of directors has failed to vote him an overdue increase in salary. He angrily threatens to fire the department supervisor who appears ten minutes late with a sales report. The supervisor, smarting under the unjustified rebuke, takes his wife severely to task at home when he finds the roast slightly overcooked. Chagrined by her husband's reprimand, the wife upbraids their little son for leaving his toys on the

floor. The boy, resentful of his mother's harshness, scolds the dog because it has chewed on a new rubber ball.

In this miniature cycle of unhappiness lies the clue to much of the havic wrought in human relationships everywhere. Each person in the cycle has been made the scapegoat for an offense committed by someone else. Each character is innocent. Each has had just cause for anger, but at every link in the chain the emotion has been stifled at its point of origin. You cannot show anger at the place where anger should be shown. A trivial pretext has then been seized upon at the first opportunity, and the pent-up emotion within us has been transferred, or "displaced" onto an innocent victim. At no point in the cycle of hostility has the emotional outburst been justified by the actual circumstances of the moment. In our dealings with people it is not the emotions but the misdirections or displacement of our emotions which cause trouble.

Masked Hatred

We now move on to think of hatreds which are even more involved—masked hatreds. This type of hatred presents a more profound problem. Dr. Smiley Blanton, the psychiatrist who works with Norman Vincent Peale, recently wrote in a book of his autobiographical experiences an incident from his early practice. A young man who came to him as a patient showed unusual anger and resentment toward Dr. Blanton during the first interview. At the end of the hour the psychiatrist asked him why he disliked him so. The patient replied: "Doctor, I know that you have done nothing to me. But you look much like my father and I hate the old man. I hate you because you look like him." Many of our hatreds go back to childhood. They lie deep within us; only a crisis or a psychologist can ferret them out. Because we can not see the origin of the hatred, we call it a masked hatred. We hate back. That's folly.

The Impetus of Love

We have looked into the folly of hatred and seen what it does both to ourselves and others. What do we do next? In the popular play *The King and I* (which is the true story of a missionary to Siam) we see a situation in which misunderstandings and hatreds could easily have developed, but instead, love grew. How? Anna, the teacher, begins to sing, and the Siamese women and children sing with her:

Getting to know you,
Getting to like you
Getting to hope you like me . . . . .
Getting to know you,
Getting to feel free and easy;
When I am with you,
Getting to know what to say—
Haven't you noticed?
Suddenly I'm bright and breezy
Because of
All the beautiful and new
Things I'm learning about you,
Day by day.

But to have this spirit we must have a motivating force, an impetus to love. The impetus which sent Anna to Siam was the Christian religion. We, too, are Christians, and our religion is based on love. "For God so loved the world, that He gave His only begotten son."

But we make our religion a mockery when we hate. What does the world say when it sees hatred in a church member or in a church? We add fuel to the fires of atheism and modern day communism. We make atheists and pagans of our young people. We could do no better job of building the forces of atheism and communism if we stood on Fountain Square and preached against God.

Even the secular versifier recognizes love as God's own antidote for the cares and worries and hates of life.

Folks need a lot of loving in the morning;
The day is all ahead, with cares beset—
The cares we know, and those that give no warning;

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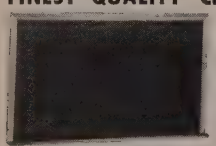

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For love is God's own antidote
for fret.

Folks need a heap of loving at the noontime—
The battle lull, the moment
snatched from strife—
Halfway between the waking and the croon time,
When bickering and worriement are rife.

Folks hunger so for loving at the night time,
When wearily they take them
home to rest—
At slumber song and turning-out-the light time.
Of all the times for loving,
that's the best.

Folks want a lot of loving every minute—
The sympathy of others and
their smile!
Till life's end, from the moment they begin it,
Folks need a lot of loving all
the while.*

But the summing up of this matter is best taken from portions of the first epistle of John,

Brethren . . . . . A new commandment I write unto you . . . . He that saith he is in the light, and hateth his brother, is in darkness even until now . . . . . But he that hateth his brother abideth in the darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. . . .

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . . .

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God because he laid down his life for us: we ought to lay down our lives for the brethren. . . .

My little children, let us not love in word, neither in tongue; but in deed and in truth.

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. . . .

Herein is love, not that we loved God, but that he loved us and sent his Son . . . . . Beloved, if God so loved us, we ought also to love one another.

Folks Need a Lot of Loving—Strickland Gillilan.

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Macon, Georgia. Presbyterian. Exchange manse and pulpit, preferably last half of July and first half of August. Prefer Canada, especially maritime provinces. Wade P. Huie, Jr., 2193 Vineville Avenue, Macon, Georgia.

Millerstown, Pennsylvania. Methodist. Exchange pulpit and parsonage for three or four weeks, July, August, or September, congenial denomination. Prefer seacoast, small town. Honorarium for Sunday services. We are in Seven Mountains area of central Pennsylvania, three hours from Washington, Baltimore, Philadelphia. Paul D. Schroeder, Millerstown, Pennsylvania.

St. Joseph, Missouri. Congregational. Will supply or exchange parsonage and pulpit, any congenial denomination during August. Gulf region preferred. W. Fred Primrose, 1215 Jules St., St. Joseph, Missouri.

Moosic, Pennsylvania. Presbyterian. Manse and pulpit exchange, congenial denomination, mid July to mid August. Near numerous lakes for swimming and fishing. Four hours drive to New York, Harrisburg, Philadelphia. William J. Frazer, 625 Main St., Moosic 7, Pennsylvania.

Will supply. Presbyterian. Will supply pulpit in Northeastern United States July 14 to August 4 for use of manse. B. D. Union Theological Seminary. William W. Young, Scottsville, New York.

Logan, Utah. Presbyterian. Will supply or exchange, congenial denomination within two hours driving time of New York. Logan is in heart of vacation land. Three to five Sundays including the middle of July. Miner E. Bruner, Second West and Center, Logan, Utah.

South Houston, Texas. Methodist. Exchange pulpit and parsonage with Methodist near a theological seminary. Available after July 21. Suburb of Houston on

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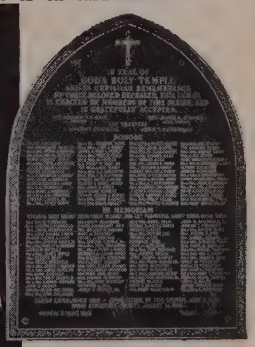

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New Castle, Pennsylvania. Congregational. Manse exchange, no pastoral duties here. Four bedroom manse within easy reach of midwest vacation areas. W. E. Spencer, 100 East Reynolds Street, New Castle, Pennsylvania.

The Dalles, Oregon. Congregational. Would like a supply to occupy pulpit and parsonage, for four or five weeks beginning July 28. Near Mt. Hood, national forests, streams, lakes. John D. Langenes, 11 East Fifth Street, The Dalles, Oregon.

Garden City, Michigan. Presbyterian. Exchange pulpit and manse with New England or eastern minister of same or congenial denomination, one or two months. Preaching and emergency pastoral work. R. R. Rives, 1831 Middlebelt Road, Garden City, Michigan.

San Fernando, California. Methodist. Exchange pulpit and parsonage month of August, congenial denomination. Desire Seattle, Tacoma, Vancouver area. Lawrence Warren, 900 North Workman, San Fernando, California.

Ridgetown, Ontario. United. Will supply pulpit near east coast for three Sundays in July or August for use of parsonage. No children or pets. Robert W. Young, Box 222 Ridgetown, Ontario.

Geraldton, Ontario. Presbyterian. Exchange congenial denomination for August 11, 18, 25, and perhaps September 2. One service, interesting lumbering and mining town. Prefer northeastern states. W. B. Macodrum, Box 376, Geraldton, Ontario.

Will supply in Cleveland area, June 16 to July 7. Christian. Clyde H. Evans, Detroit and Roycroft Avenue, Lakewood 7, Ohio.

North Tonawanda, New York. Disciples. Exchange manse and pulpit two or three Sundays in August. Near Niagara Falls. Desire location in or near Washington, D. C. N. V. Blankenship, 432 Wheatfield Street, North Tonawanda, New York.

Avoca, Pennsylvania. Presbyterian. Exchange pulpit and manse congenial denomination, four weeks, July or August. Near Scranton, one hour's ride from Pocono vacation area. Need four bedrooms. James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.

Windsor, Ontario. United. Will supply for use of manse, July 28th-September first. J. W. Houston, 628 Ouellette Avenue, Windsor, Ontario.

Toronto Canada. United. Exchange for July or August. Morning service with honorarium. We have three children, no pets. William E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario.

Benton Harbor—St. Joseph, Michigan. Will supply and/or exchange parsonage during November, March, or April. No supply here. Prefer southern Florida, Arizona or southern California. Will consider Washington D. C. or New York. Parsonage here is on Lake Michigan. Walter B. Price, Executive Director, Berrien County Council of Churches, Coloma, Michigan.

Will supply. Methodist. Will supply congenial denomination in exchange for use of parsonage, August 11, 18, 25. Prefer Atlantic Coast, some parts of Indiana or Ohio. Frank I. Snavely, 5917 Library Rd., Bethel Park, Pa.

Penticon, British Columbia. United Church. Exchange of Manse and pulpits during July. Lovely resort area on lakes. Prefer west coast. Ernest Rands, Main and Eckhardt, Penticon, B. C.

(Continued on bottom of next column)

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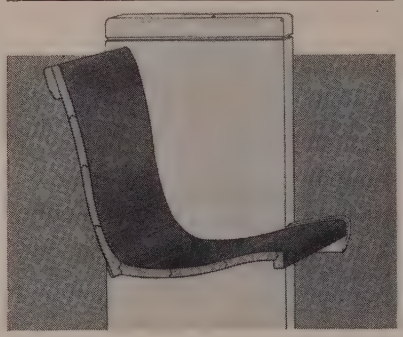

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Circle No. 47 on card insert

Audio-Visual

Cathedral Films, the motion picture producer that gives us so many good religious motion pictures, also pioneers in other types of audio-visuals directed to church activities. One of these which has tremendous value in the teaching of symbolism is a series of six filmstrips under the general head of "Symbols of the Church." To complete the job they have included in the same package three twelve-inch 33 R.P.M. recordings. On each side is the story of the particular strip. Included also is a manual reproducing the copy on the records, so the user is well buttressed for the public presentation. We have used these strips in presenting the subject of symbolism and find them both interesting and helpful. The titles of the individual strips are: "Symbols of the Faith," "Symbols of the Cross," "The Lost Symbols," "Symbols of the House of God," "Symbols of the Old Testament," and "Symbols of the New Testament." The sales leaflet makes a rather startling statement, but it is a good one. It is called the Cathedral Filmstrip Guarantee. "Any time, regardless of cause, damaged or worn out filmstrips will be replaced free."

The price of the complete set, six filmstrips, six manuals, and three records, is $33.75. Filmstrips with the manual sell individually at $5.00 each; the records at $2.50 each.

Another appealing idea from this house is what the producer calls Colorscope pictures. These are inspirational pictures of historic significance which have been reproduced on a color plate. They come in various sizes and are priced acccordingly. A frame is provided which is equipped with a light bulb. When the picture is inserted in the frame the viewer has a full colored reproduction of some great picture. The cost for the glass slides runs from $14.95 for an 8" x 10" slide to $49.50 for one 16" x 20". Ten pictures based on the life of Christ are now available.

W.H.L.

Vacation Exchange

(Continued from previous page)

Will supply. Presbyterian. Will supply in Western Pennsylvania or central New York July 14-August 4. May need supply here, North Shore Long Island, on July 14, 21, 28. William A. Mitchell, 107 South St., Port Jefferson, New York.

London, Ontario. United. Will exchange pulpit and parsonage for month of August. London is in attractive area, many lakes, etc. Will go anywhere. Honorarium $100. Would expect same. Milton G. Cook, 178 East St., London, Ontario.

Beginning in the fall **Church Management** ***will conduct a regular section devoted to audio-visual aids. It will consist primarily of reviews of slides and film-strips, and will be conducted in much the same fashion as the New Books section. The Editors.***

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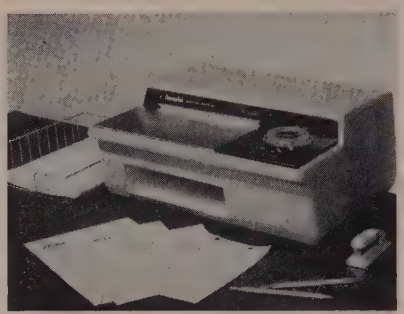

COPYING MACHINE

The Minnesota Mining and Manufacturing Company has announced a new lighter, more compact copy of the Thermo-fax "Secretary." The machine produces copies in an all-electric, completely dry, one step process. Copies are said to be made in as little as four seconds and may be made of correspondence, records, sketches, diagrams, clippings and so on.

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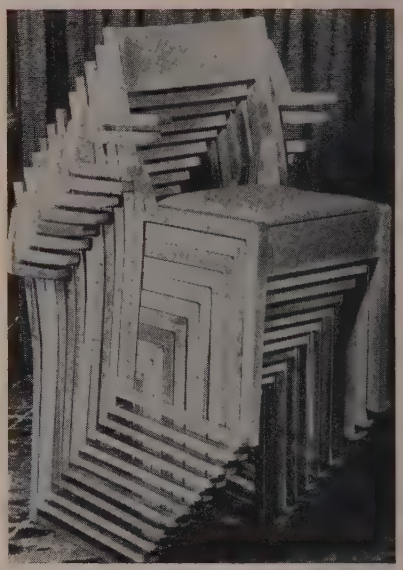

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VERSATILE AUTOMATIC SLIDE PROJECTOR

The Wollensak Optical Company has introduced a new fully automatic slide projector which accepts 35mm, bantam or the new 1 1/2" x 1 1/2" inch slides intermixed. The "815" will show up to 36 slides as slow or fast as desired without attention, and is equipped with a 5 inch f/3.5 anastigmat lens, a 500-watt lamp, automatic fade-in-and-out and diaphragmatic control for correcting overexposed slides.

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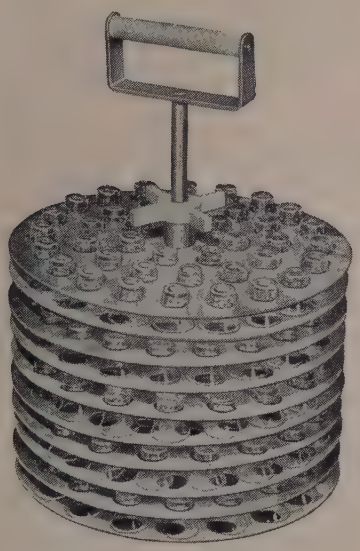
A new communion glass washer has been introduced by John Knox Press. It will hold 195 glasses and is said to wash glasses in a fraction of the time required for individual washing, and is far more sanitary and safer.



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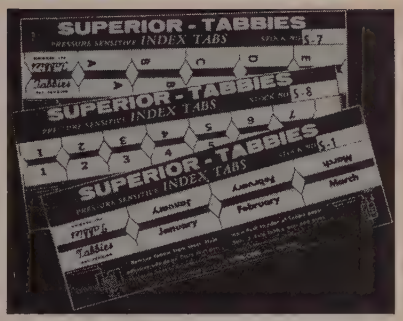

TRANSPARENT INDEX TABS

Superior-Tabbies, Inc. has introduced new index tabs made of transparent pressure-sensitive acetate. Pre-printed in 18 different standard sets, each set has a distinctive color bar for color-coding. Standard sets include alphabetical, numerical, monthly, daily, geographical and bookkeeping categories. The tabs require no cutting, pasting or moistening.

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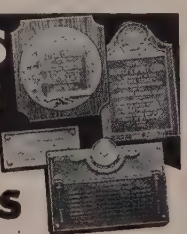

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Prophetic Note

(Continued from page 32)

ment the preacher hears about a particularly "tough" sermon is prompted less by the hearer's lack of understanding than by his unwillingness to accept the truth. Often a sincere minister is driven away from dealing with hard truth by a few isolated comments about its incomprehensibility, when actually the vast majority of his hearers are getting a great deal from what he says. It is unfortunately true that the objectors are far more vocal at times than the supporters.

Robert Cadigan, editor of *Presbyterian Life,* reminded the assemblage that the articles in his publication which had elicited the most interest were those which were "theological" in substance. Is it possible that both editors and preachers may underestimate the capacity of the audience to understand the deep and abiding truths of Christianity? We may be letting people down if we don't give them something solid to chew upon. Far more than we may realize, destructive tension is actually increased by shallow, superficial comfort. It may only be forced underground. Conversely, there is a divine tension, a divine discontent which is actually and actively fostered by God himself, and it is this that gives purpose to living. This is essentially a theological problem, and it is rugged. It cannot be escaped.

Someone during the course of the conference observed that in our efforts to develop a sense of community and belongingness in our churches we have gone too far. People now flock to church, but our churches, especially in the suburbs, are glorified social institutions, "country clubs." The chief criterion is "Is it a friendly church?" The emphasis, good in one way, is now backfiring. Masses of people go to church and these same masses of people come away from worship *not one whit changed.* The redemptive power of the gospel has not touched them. Worse than that, they leave with a warm glow of self-righteousness which makes it harder than ever to get beneath their skin. They are confirmed in their prejudices and littleness at the same moment that they bask in Christian "fellowship."

True and final Christian togetherness comes not so much from getting together to enjoy each other as in *being together in some great mission.* It is a lack of response to this overpowering demand in the gospel that is the weak point in our contemporary revival. To stress friendliness and community to the exclusion of divine mission and prophetic urgency is to devitalize the church and sell it down the river. Heresy though it may be in some areas today, I think that it is sometimes better to risk making people angry and upsetting them, and raise an occasional Paul or Luther, than it is to make them happy and contented, and thus turn them all into self-complacent pharisees.

The kind of Christian fellowship that makes sense is the kind that is devoted to the high purposes of the kingdom of God, the remaking of men and society into persons and institutions worthy of the love of God.

We've got people coming to church. What do we do with them? Adjust them to man's image of man? Or do we set them afire with divine zeal to remake themselves and the world about them? Which fosters true Christian community?

I suspect that I am a poor reporter, for I have given not so much an account of what happened at the convention as I have given an account of its effect upon me, and the thinking which resulted therefrom. I have tried to give you the feel, rather than the fact.

I found myself thinking during those days of something which I should like to pass along to you, the readers of *Church Management.* Ours is not a journal of opinion in the same sense as the *Christian Century* or *Christianity Today.* It is not a journal of speculative theology such as *Theology Today,* nor a technical journal such as *Pastoral Psychology.* This does not mean that we have no theological base of operation. I should like to submit, however, that there is a true theology of church administration, which *is* our concern. It is derivative from our commitment as Christians. It is a theology of economy. Some churches exist for the sake of organization. They give people something to do, make them a part of something. Others exist as an outlet for self-expression, organizational drive, money-making propensities, et al. There are still others, thank God for them, which exist to make people Christian, and to make better Christians out of run-of-the-mill Christians. This last group of churches use sound techniques of administration as means to an end, not ends in themselves. These are the churches that administer themselves economically, that never lose sight of their raison-d-etre—that purge themselves of the extraneous.

What has this to do with the great themes mentioned earlier? Simply this, that a church must be efficiently organized in the best sense for its prophetic function as well as its priestly function. It must organize to convert and teach and reform. To do this it must set up a minimum of machinery with a maximum of power. And that is a matter of Christian stewardship.

Donald F. Shaw

If we esteem our progress in religious life to consist only in some outward observances, our devotion will quickly be at an end. But let us lay the axe to the root, that being freed from passions, we may find rest to our souls.

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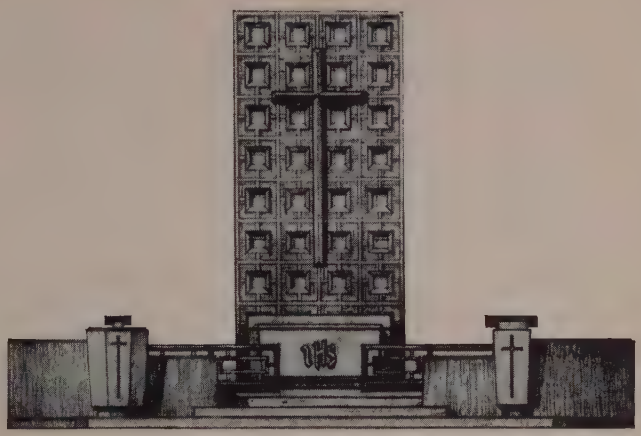

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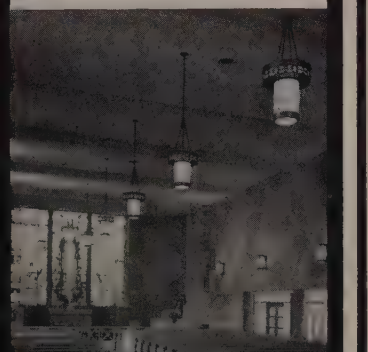

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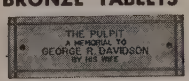

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NEW BOOKS

Theology and Philosophy

CURRENT PROBLEMS IN RELIGION **by Hermon F. Bell, Philosophical Press, 648 pages, $10.00.**

This is a strange book. It is written (or is "compiled" better?) by an accountant, who was at one time ordained by the Congregational Church, but who now evidently feels even the Universalists to be too narrow for his comfort. Although a graduate of Yale Divinity School (1905) he apparently never had any desire to serve in a parish or even to continue his reading in theology. The only thing "current" about the book is in the title. Otherwise the theological point of view of that of Harnack and the left-wing theologians at the turn of the century. This is evident also in the very numerous and lengthy quotations, not one of which is from an author later than Mr. Bell's college days.

Some of the quotations are interesting and, if the book were provided with a good subject index, it might perhaps be useful in that way. As it is, even the job of editing has been carelessly done. As a result there is difficulty in determining just where the citation ends and Mr. Bell's comment starts. And in the "anthology" there are two separated sections containing selections from the works of Fichte and two for those of Garman.

The chapter entitled "If a Man Die, Shall He Live Again?" begins, "My answer to the above question is, I do not know. Moreover I do not believe that anyone else knows." And then he takes eighty pages to prove at least the first half of this assertion.

Presumably a few people will buy this book. I do not know why.

J.S.

CHRISTIAN PERFECTION AND AMERICAN METHODISM **by John L. Peters, Abingdon Press, 252 pages, $4.00.**

Officially the doctrine of "Christian perfection" is still central in Methodist beliefs. Actually it is observed mainly in neglect or actual avoidance. This book is written by an author who apparently feels the doctrine deserves better from the church but avoids applying his convictions in any definite fashion. This is the unfortunate feature of the book.

The first chapters, telling of the formulation of the doctrine under Wesley and Fletcher, are clear and very valuable. The chapters on its development in this country, although valuable and interesting, never quite come to grips with the two obvious questions: "Why has the doctrine been underemphasized in Methodism?" and "Should the doctrine find a fresh statement and attempted application?"

The reader can not help feeling that somehow Wesley was very close to New Testament religion when he taught complete committment of life to God's grace and will. Surely it would be worth while to seek an exposition of the doctrine in terms of our day and century. At least it is certain we have had enough proof of the impotency of partial and half-hearted committment. Perhaps Christian perfection is too high an ideal. Methodists, however, are missing a strong cue if they fail to reexamine what was originally their major doctrine and which lately they have left so nearly exclusively to the fringe sects of the Methodist heritage.

C.M.D.

REDISCOVERING THE WORDS OF FAITH **by Charles T. Sardeson, Abingdon Press, 124 pages, $2.00.**

The sub-title explains the purpose of the author, "Our Basic Christian Beliefs and What They mean to Us Today". There are fifteen chapters and each chapter selects some major Christian theme such as atonement or grace or sin or eternal life and expounds it. The treatment is neither that of the sermon nor the essay in plan, but provides material which can be used for sermons and essays. There are no illustrations and few quotations outside of the Bible, through each chapter is prefaced with a couple of sayings from the thinkers of Christianity across the centuries.

The author is a Lutheran in his background and training and pastoral experience and now serves at the First Lutheran Church of Carlisle, Pennsylvania. He has studied under John Baillie and James S. Stewart at Edinburgh and the reader can detect their influence. He has given us a book closely packed with his thought on the fundamentals of our faith.

F.F.

NO CROSS, NO CROWN, **a Study of the Atonement by William J. Wolf, Doubleday & Co., 216 pages, $3.00.**

There is real reason for predicting that this will be a standard work on the subject for many years to come. Written from an historial viewpoint it gives a scholarly but easily followed exposition of the concepts and doctrines of the atonement and then gives adequate space for a direct exposition of the meaning of the atonement as fact and power for the life of man and the purposes of God.

The "necessity of the cross" is related to the nature of God and to God's purposes for the redemption of his creation and his creatures.

C.M.D.

Church History

EARLY LATIN THEOLOGY **edited by S. L. Greenslade, Westminster, 415 pages, $5.00.**

Now that more than half of the volumes of the Library of Christian Classics have appeared in print one becomes convinced of the wisdom of the editorial committee in the selections from the vast materials available and, especially in the case of this volume, in the selection of the editor. Canon Greenslade, one of Britain's most distinguished historians, was educated and taught at Oxford and since 1943 has been professor of divinity at Durham and a canon residentiary at the cathedral there.

This volume on the early Latin theology presents important selections from the fathers before Augustine. Even such a delimitation leaves a vast amount of material and most of it not readily available. The editor has chosen to center his selections about the nature of the church. Tertullian's *The Prescriptions Against the Heretics* and Cyprian's *The Unity of the Catholic Church* are wisely chosen to represent the western theory of the church. Tertullian's *On Idolatry* and some of Jerome's letters depict the church's relation to society while some of the letters of Ambrose, comprising the third section, show the relations between the state and the church. The training and duties of the clergy in the church are described in other letters of Jerome and Ambrose.

Canon Greenslade's introductions to the respective works of these major early Latin

fathers, although of comparatively brief compass, are critical in nature yet adequately set out the times and circumstances under which the works appeared. This work is well done.

R.W.A.

***THE CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION* by E. Harris Harbison, Charles Scribners Sons, 177 pages, $3.00.**

The theme dealt with here has been rather neglected by both the historians and the theologians of the Reformation era. Scholars were a most important group in the 16th century revolt, and as might be expected, they were men who had a deep sense of vocation. This author approaches his task through a study of certain personalities. The first two chapters give a resume of the historical background and the sketches are vivid portrayals of men like Jerome, Augustine, Peter Abelard and Thomas Aquinas. For the Renaissance period we are introduced to Petrarch, Lorenzo Valla, Pico della Mirandola and the highly influential Dean of St. Paul's in London, John Colet.

Separate chapters are devoted to Erasmus, Luther and Calvin. The point is made that Erasmus was a great scholar who became a Christian whereas Luther, a great Christian, was driven into the realm of scholarship in order to accomplish his destined vocation. John Calvin was first a scholar, but his sense of spiritual responsibility drove him into the world of human affairs, and while he did not give up scholarship, his conscience was under tension lest he succumb to the temptation to make scholarship the end of faith rather than a means to an end. The author is thoroughly at home in the period he writes about, and he has placed us in his debt.

S.L.

***LUTHER'S WORKS, Vol. 21. THE SERMON ON THE MOUNT,* trans. by Jaroslav Pelikan. *THE MAGNIFICAT,* trans. by A. T. W. Steinhaeuser, Concordia, 383 pages, $4.50.**

The second of fifty-five volumes of the American Edition of Luther's Works measures up favorably to the previous high standard set in Volume 12 on the first half of the Psalms. Four volumes per year from the Concordia and Muhlenberg presses will keep us well reminded of the contemporaneity of Luther's vigorous thinking.

The sermon on the mount lends itself well as a scriptural basis to permit Luther to discuss pertinently many sides of religious living. Here he discusses war, love, faith, good works, alms, vices and virtues, greed, and truth, to mention but a few topics.

In addition to the introductory statement about the entire series of volumes this particular volume contains two additional introductions. The first deals with Luther's *Works on the New Testament,* done by editor Pelikan, and describes Luther's purpose and method as a Biblical commentator. It serves to introduce the reader to other commentaries which will follow. The second introduction contains the critical discussion of the texts and apparatus of the materials of the volume.

By no means less interesting than his comments based on the Sermon on the Mount are Luther's sensitive interpretations of the Magnificat. Here above all is his classic analysis of humility. His sense of humor shines through when he contrasts the humility of Mary at the Annunciation with the possible response of Caiaphas' daughter under similar circumstances "Oh how wonderful! This is just as it should be."

R.W.A.

***CYRIL OF JERUSALEM AND NEMESIUS OF EMESA* by William Telfer, Westminster, 466 pages, $5.00.**

Though one may predict that this, Volume IV, may not become the most popular of The Library of Christian Classics it should and probably will prove to be one of the most useful to scholars because of the nature of the three works included and more especially because of the unusual skill with which the author, master of Selwyn College, Cambridge has edited the material. This is particularly true of Nemesius' elusive "Treatise on the Nature of Man", frequently lost and rediscovered through the centuries, to which the editor has allowed more than 250 pages of text by extensive critical introduction and bibliography and the running, section by section, commentary on each portion of the original text. Telfer's is the first English translation of this important work of the Bishop of Emesa to be done from the original Greek; the only other English version was done more than three centuries ago from the Latin text. As many of the section headings clearly indicate Nemesius was master not only of theology and Greek culture but wrote as well about the physiological and psychological aspects of man, giving us insights into his age and its learning not otherwise available.

In addition to a brief letter from Cyril to Constantius, dealing with the sign of the cross in the sky, about 175 pages are devoted to 12 of the 18 Catechetical Lectures of this Bishop of Jerusalem. In these instructions reserved for advanced catechumens about to be admitted to the church by baptism the reader may find more clearly set out than in any other source the cardinal doctrines of the eastern church at the close of the fourth century.

R.W.A.

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Bible

THE LANDS OF THE BIBLE by Samuel Terrien, Simon & Schuster, 98 pages, $3.95.

Occasionally you pick up a book which woos you by sheer beauty. This is such a volume. At first glance one is quite apt to say that what you have is a pictorial history of the Holy Land. But when you start to read the pages you soon learn that the author, who is the Auburn Professor of Old Testament in the Union Theological Seminary of New York City, has given a brilliant text condensed to a few pages, accurate to the last degree, readable and illuminating even to those who handle the Bible every day.

Here, illustrated by a hundred pictures and many relief maps, you see the story of the Bible lands from the earliest times up to today. For the amateur Bible reader it will prove a splendid outline which will classify his own thinking; to the professional it gives immediate access to important dates and data.

The book is termed by the publishers a "Golden Historical Atlas." It certainly is that. The author has been ably assisted by artist William Bolin and also by the new Surfax process which makes it possible to reproduce relief maps with three dimensional effect.

W.H.L.

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Biography

J. GRESHAM MACHEN: A BIOGRAPHICAL MEMOIR by Ned B. Stonehouse, Eerdman's, 520 pages, $5.95.

This volume is a labor of love by a former student and friend of Dr. Machen. The author succeeded him as Professor of New Testament at Westminster Theological Seminary in Philadelphia. The reviewer found this biography a sympathetic picture of an uncompromising Calvinist who was admired for his consistent Christian conservatism by such individuals as Walter Lippman and H. L. Mencken.

Dr. Stonehouse, writing out of the experiences of more than seven years of intimate association with Machen, tells the complete story of the years of childhood, at Princeton under Warfield and Patton, his study in Germany, his service during World War I, and his teaching at Princeton Seminary. The author's stories of the Fosdick case, Pearl Buck case and the creation of the Independent Board of Foreign Missions are some of the interesting and important contributions. Throughout Machen's life we find the influence of his mother to be very great and significant. Her death in 1931 was only six years previous to that of Machen's.

Two books written by Dr. Machen still remain the most scholarly and representative of the conservative Protestant point of view. They are the *Origin of Paul's Religion* and *The Virgin Birth of Christ.* His *New Testament Greek for Beginners,* too, was a very popular book. Many teachers of New Testament Greek still believe this grammar is one of the best.

Whether the Auburn affirmationists or Machen should be tried before courts of the Presbyterian Church, U.S.A. will be debated by church historians for all time. This volume will present ably the case for Machen.

W.L.L.

Preachers and Preaching

THE PULPIT REDISCOVERS THEOLOGY by Theodore O. Wedel, Seabury Press, 181 pages, $3.50.

As head of the College of Preachers of Washington Cathedral for more than ten years, Dr. Wedel knows the strength and weakness of the modern pulpit, especially as he has seen it through his fellow Episcopalians. Its major weakness, he declares, is its lack of theology, due largely to a misreading of the Bible.

He is heartened by the return of the pulpit to the whole Bible—to him this means preaching from the epistles as well as the gospels—out of which is coming a new understanding of theology. He spends much time in describing the be-

wilderment of the pulpit in preaching Jesus largely as an example instead of holding forth to the congregation the Christ who is saviour. The bulk of his volume is in revealing what he means by preaching Christ.

His thesis is best placed in his own words. "We have reduced Christ from God to human prophet and moral hero. We have preached discipleship and the imitation of Jesus, not realizing that this, too, when isolated from the good news of the cross and the resurrection, is burden, and *not* good news. Where are our parishioners and we ourselves to get the strength to fulfill all this *oughtness? Oughtness* is, plainly, not the good news. Ideals do not command nor save. Even a remembered Jesus, if he is nothing more than this, lacks powers to command or save. It takes a God, with doom and salvation under his control, to move the stubborn will of man, to humble pride, and to bring us into a personal interview with the "maker of heaven and earth and judge of all men."

Then he tries to point out the answer to this problem as revealed in preaching and the sacraments, and especially, the church. It bears thoughtful reading, if not complete agreement.

H.W.F.

A HISTORY OF PREACHING IN BRITAIN AND AMERICA, VOLUME I., **by F. R. Webber, Northwestern Publishing House, 758 pages, $5.00.**

The author's name is well known to many because of his definitive books in the field of church symbolism and architecture. Now he has again given freely of his scholarly research in a field in which there has been, in recent years, no activity. Wisely he has limited his field, although it is challenging enough.

This volume treats the lives and preaching activity of a host of Englishmen. To this reader, at least, his early chapters on the celtic church were largely on untrodden ground. Later periods are better known, although Mr. Webber has uncovered many details of interest and importance.

The plan of the book is to begin with a general description of "the Puritan Age", "the Period of Apathy", etc., that combines general church history with a portrayal of the pulpit activity of the period under consideration. Then follow a number of individual biographies, often with anecdotes that enliven the text. A few men are discussed, not because of their own eminence in the pulpit, but because of their influence upon other preachers. Perhaps the best testimony to the effectiveness of these presentations is the fact that, after reading a sketch, one has a desire to read more intensively in the biographical and sermonic literature that stand behind these pages.

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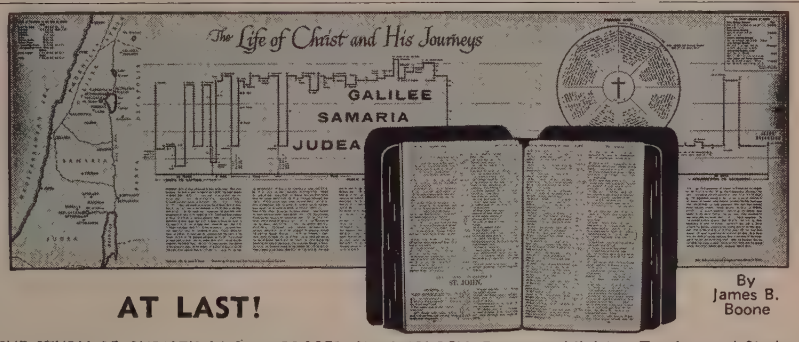

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such as this one contribute greatly to that recognition. The appearance of the other two volumes that will describe Scotch, Welsh, Irish and American preaching will be awaited with interest.

J.S.

CHRISTIANITY AND COMMUNICATION by F. W. Dillistone, Charles Scribner's Sons, 156 pages, $3.00.

The author, who is now dean of Liverpool Cathedral, is well known to Americans through his previous books and his residence here for five years while Professor of Theology at the Episcopal Theological School in Cambridge, Mass. The subject of the present volume is one of wide current interest so far as the general aspects of communication are concerned. The definition of the theme treated is indicated by the sub-title, "The Principles and Practices of Effective Communication of the Christian Message."

In a world in which the techniques or mechanics of communication have increased by leaps and bounds we are still faced with the basic problem of the communication of ideas and attitudes to others, especially to those of different educational, political, social or religious backgrounds. The printing press, airplane, and especially radio and television have made it possible to communicate messages to mass audiences with the speed of light. But the question still remains, "What shall we say and how shall we say it?"

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Toward the solution of this many-sided problem the author brings the insights of a theologian, preacher and church administrator. He recognizes that our world today largely accepts the science-myth as its basic explanation of life. It is the task of the church to develop from the history of Jesus the Christ-myth that can be communicated effectively across our contemporary cultural barriers. Then this message must be presented by clothing it in the appropriate thought and language forms and proclaiming it not only by the pulpit but through the media of mass communication, utilizing the printed page,

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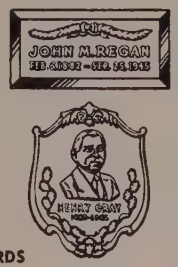

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music, drama, discussion and every other effective means for the transmission of thoughts and attitudes. This book should make the preacher think about the message he proclaims and about the language and methods he and the church at large must use if the gospel is to be communicated with power to our world.

C.W.B.

THE ROAD TO PERSUASION by **William Muehl, Oxford University Press, 254 pages, $3.95.**

Professor Muehl not only teaches speech at Yale but also serves as a consultant in personnel training to industrial and commercial firms. While his book is addressed primarily to the person who is not a professional speech-maker it contains very much of help for the preacher. Too often the pastor relies upon the homiletics he learned in seminary to continue year after year to enable him to get by with a "captive" audience. This book will challenge him to re-examine his speaking techniques in the light of speech as an expression of leadership that must use all of the latest insights gained by the psychologist, social scientist and personnel worker.

Beginning with the thesis that speechmaking is an expression of leadership the author discusses the types of leadership—mass hypnosis, fragmentation, pedagogy and the golden mean. Basic to leadership and persuasion is the achievement of communication between speaker and hearers. The preacher or other speaker must analyze his audience; he must learn how to overcome resistance tendencies. This lengthy chapter on communication is in itself worth the price of the book. Following the methods of persuasion are discussed.

It comes as a comfort to this preacher to learn from an outstanding teacher of speech that a spoken address, talk or sermon should have an outline and that the audience should be aware that there is an outline. He reports that tests have been made using different recorded speeches with many audiences which show conclusively that the talk with an outline is the one that is best understood and retained by the hearers. So, away with the sermon with no more skeleton than a jelly-fish! While establishing the need for an outline this chapter presents but one type of outline. The preacher should turn to modern works on homiletics for help in this regard. In the reviewer's opinion

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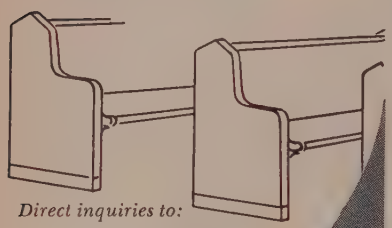

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When should the speaker begin outlining? It can be done too soon as well as too late—we learn in the chapter on speech preparation. Some of us will differ with the author in his discussion of methods of delivery. We may feel that he does not show sufficient appreciation of the effectiveness of speaking without notes. The section on speaking on radio and television is very practical. We are told that the speaker should aim at low-key projection, that his voice should be intense but not loud, like a man arguing with his wife in a public place while trying to keep those near-by ignorant of the battle. A concluding study of how to conduct business meetings will be helpful to many.

C.W.B.

CHAPEL TIME by Gerhard E. Frost and Gerhard L. Beglum, Augsburg Publishing House, 149 pages, $1.75.

Throughout the history of the American college the chapel service has made a vital contribution to the intellectual and spiritual life of the student. Many an "old grad" today remembers something that he heard in chapel as long as forty years ago, or longer. Although the program has been changed in some institutions, there are still scores of colleges in which it is a potent educational force. *Chapel Time* contains twenty-seven addresses given at Luther College, Decorah, Iowa, in which the chapel exercises are held six times a week.

Fifteen of the chapel talks are given by Dr. Beglum and the other twelve by Dr. Frost. At the end of each of the addresses is an informal word of comment, which is worth reading for its own sake. The addresses are brief, intelligent, and constructive. The theology is somewhat more conservative than that prevailing in some American colleges and occasionally the language savors of the homiletical approach of an earlier day. Among the topics are the following: Scars, A Cake not Turned, It is Finished, Remember, Spiritual Adolescence, and Come and See. There is an originality, vigor, and insight in these brief sermons which make it safe to infer that they held the attention of the student body who heard them.

The book is open to two minor technical criticisms. It would be easier for the reader if the initials of the author of a given address had been placed at its end as well as in the table of contents. In addition, it might have satisfied a reasonable curiosity on the part of some readers if information had been given as to the teaching fields on the Luther faculty of the two authors.

The range of interest of *Chapel Time* is by no means confined to academic circles. Anybody who appreciates good homiletical literature will find it excellent reading.

L.H.C.

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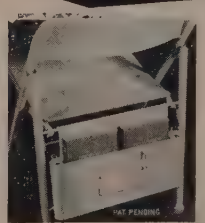

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In this present volume he shows the same ability to put in brief form, readily understandable, yet stimulating to much further thought, his new thesis. It is simply this: man has gained unusual material power through his most recent scientific discoveries, but he has not found spiritual power. Yet such spiritual power is a gift to us, freely to be taken, when man becomes aware of it.

This is a book for ministers to take to their laymen, to discuss frankly and seriously, individually and in groups. Three major questions are faced: Why is man so profoundly disturbed today? Is the Christian religion relevant to contemporary conditions? How can the church's educational work be made more relevant to the deeper needs of our times?

He tries to bring the answer to these into a single focus, believing that the phrase "power to become" is the clue to the spiritual power at hand. So he considers the nature of self, the grounds of anxiety, the Christian community where God confronts man and man faces his fellow man, and finally in the closing chapters, a philosophy of Christian education through which man may respond to revelation.

This is a book to be read with a pencil in hand, slowly, both pencil and ideas to be chewed on carefully!

H.W.F.

PRAYER CAN CHANGE YOUR LIFE by William R. Parker and Elaine St. Johns Dare, Prentice-Hall, 270 pages, $3.50.

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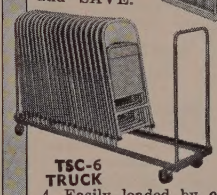

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group using both psychology and prayer showed an improvement of 75%.

This book tells of further experiment with prayer therapy, term given to the work of the third group, with detailed examination of several of the original fifteen "guinea pigs". Not only was there psychological and even spiritual improvement; there were also several examples of physical healing, one of epilepsy, and one of serious heart condition.

Do not be betrayed by the publisher's blurb, that this is scientific proof that "prayer *can* bring you what you want". The author never even hints this crass statement. He is sound both psychologically and spiritually in his prayer therapy, and the book will give excellent suggestion to those who now are interested in the prayer group method as good therapy.

H.W.F.

THROUGH TROUBLED WATERS **by William H. Armstrong, Harper and Brothers, 86 pages, $2.00.**

William Armstrong, teacher at Kent School, Connecticut, was seriously sick with mumps. Late one night his wife came to his room, complaining about a choking sensation in her throat. The doctor came, ordered her immediately to the hospital, then returned within the hour to tell Armstrong that his wife was dead, a heart attack.

Days slowly dragged along, his own sickness keeping him from funeral, from school, even from attending to his three children. But he did get up, he did manage to get the children off to school.

This is a beautifully written story of those first months of loss for husband and children, of the deepening faith of Armstrong as encouarged by rector and friends, of the renewal of life for the broken home. Restrained yet deeply emotional, this is a moving story of one man's victory.

H.W.F.

Various Topics

SPIRITUAL HEALING IN THE UNITED STATES AND GREAT BRITAIN **by Walter W. Dwyer, Samuel Weiser, Inc., 25c.**

Walter W. Dwyer is a Congregationalist layman. His business is real estate. But his great interest is found in the field of religion and the influence of prayer on lives. Years ago he helped to found the "Cape Cod Plan of Daily Devotions." It is estimated that twenty-five millions of people have been reached by this plan.

More recently his interest has turned to spiritual healing. His experience and study have brought together a valuable amount of source material which will be helpful to those interested in the subject. The booklet gives in brief history the story of modern spiritual healing from Phineas P. Quimby to the present time. The number of individuals and organizations which have been developing in this field is astounding.

The second part of the book gives some specific examples of methods as used in the Mount Vernon Methodist Church, Baltimore, Maryland; Cavendish Chapel, Manchester, England; Saint Stephen's Episcopal Church, Philadelphia, Pennsylvania, and The Church's Fellowship for Psychical Research of England.

The author has generously consented to send a complimentary copy to any reader who will request it by writing to the editorial office of *Church Management.* The splendid biography at the conclusion of the book will give you plenty of reference material in this venturesome field.

STUDYING YOUR COMMUNITY, **Roland L. Warren, Russell Sage Foundation, 385 pages, $3.00.**

We are living in a time of great social change. The extent of the rapidly changing social scene in our land may not be apparent to the casual observer. But its nature is amply revealed to those who are willing to study their communities in a thorough manner.

The purpose of this volume is to help people make such a study. It is a working manual, designed to acquaint the reader with the processes involved in planning, organizing and conducting the necessary surveys. It describes valuable methods of gathering the necessary facts. It calls attention to the many resources that are available to the investigator.

Beyond such techniques, however, one of the greatest values of this book is to throw light on what truly constitutes a human community. It is possible to gather and record all sorts of facts about a community and still not understand their meaning and relationship. There must be a comprehension of the "wholeness" of communities beyond the recorded answers to specific questions. This volume is most enlightening at this point.

After furnishing the reader with such methods of making a scientific study of a community, the author then devotes fifteen chapters to exploring the specific aspects of community life such as housing, education, health, communication, religious activities, and family welfare. The use of question lists, maps and charts is most helpful.

The author is professor of Sociology at Alfred University and the volume is sponsored and published by the Russell Sage Foundation which guarantees that the research for this work was thoroughly done.

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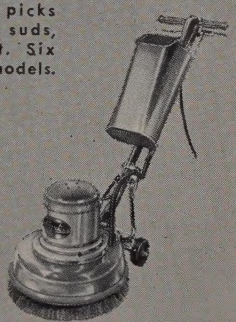

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